

By reason of the Author's absence from the Press
some of the sheets were covered with the expression
Errata: which have since been corrected, and are
to appear in a new edition.

E R R A T A

Page 1. Line 1. The word "and" is inserted after "the" in the first line.
Page 2. Line 1. The word "and" is inserted after "the" in the first line.
Page 3. Line 1. The word "and" is inserted after "the" in the first line.

THE Modern Fanatick.

A D V E R T I S E M E N T.

I Desire those who have sent for the Doctor
and the late Edition, but are upon sending Letters
without Name, to be, or send, to pay the Postage, or
they will mislay their Books, and waste the Office's Time.
I am resolved to return answers to all Letters that are
superficially by an anonymous Hand, if not by post.

W. B.
Northamptonshire
Dec. 23. 1710

Sach. 224/4(1)

*By reason of the Author's Absence from the Press,
some of the Books went abroad with the ensuing
Errata ; those that have such a Copy, are desired
to amend it hereby.*

ERRATA.

PRef. Page 1. Line 9. *dele* so unreasonable a Charge upon. P. 2.
l. 5. r. some Gentlemen. P. 3. l. 11. *for* makes r. make. P. 4.
l. 4. *for* Royalists r. Royalist.

Book ; P. 9. l. 20. *for* Dr. H——s's r. Dr. H——'s. P. 13.
The Reference k l. 33. *should be after* Rabbi l. 26. P. 16. l. 23. *for*
Title r. Titles. P. 17. l. 7. r. Criticks. P. 22. l. 12. r. uncon-
tested. P. 25. l. 21. *add* [Sanctify'd Spleen.] P. 26. l. 34. r. in.
l. 35. r. with. P. 28. l. 5. r. as Pitying one ; l. 11. *instead of*
[tho' I shall pass] r. to pass. P. 29. l. 4. *dele* (.) *at* Liberry, *and put*
it so soon after. P. 31. l. 5. *dele* of *before* Elisha. P. 32. l. 9. r.
none. P. 37. l. 10. *add* maintain. P. 40. l. 4. r. Profane. P. 41.
l. 24. r. Preferments. P. 42. l. 17. *add* concerning *before* the
boasted. P. 49. l. 5. r. excepting. l. 26. *add* [our own] and our
Fellow-Creatures. P. 51. l. 21. r. Corporation. P. 58. l. ult. r.
were. P. 59. l. 14. *add* of. P. 60. l. 23. *add* his Wit. P. 61.
l. 3. r. Basilovitz, l. 15. r. Nefandæ.

ADVERTISEMENT.

I Desire those whose blind Zeal for the Doctor
and the late Mobs, put 'em upon sending Letters
without Name, Date, or Sense, to pay the Postage, or
they will miss their End, and wrong the Office : For
I am resolv'd to return unopen'd, all Letters that are
Superscrib'd by an unknown Hand, if not Post-free.

Northamptonshire,

W. B.

Dec. 23. 1710. B^CL

17

THE MODERN
FANATICK.

WITH A
Large and True ACCOUNT
OF THE
L I F E,
Actions, Endowments, &c.
Of the Famous
Dr. Sa- - - - l.

Veritas magna est, & praevalabit.

By WILLIAM BISSET, Eldest Brother
of the Collegiate-Church of St. Katherine,
and Rector of Whiston in Northamptonshire.

The Eleventh Edition.

L O N D O N :

Printed : And Sold by A. Baldwin, near the
Oxford-Arms in Warwick-Lane: And T. Harrison
at the West Corner of the Royal Exchange in
Cornhill. 1710. Price Six-pence.

P. R. F. A. C. L.
 THE MODERN
 FANATICK
 WITH A
 Large and True Account
 OF THE
 L. F. E.
 Actions, Passions, &c.
 OF THE
 D. S. A. - A.
 BY WILLIAM KISSER, Elder Brother
 of the College and Church of St. Andrew's
 and Rector of the Parish of Northampton
 THE SECOND EDITION.
 LONDON:
 Printed: And sold by A. LINDSEY, near the
 Royal Exchange, in the Strand, and A. LINDSEY
 of the City of London, in the Strand, in
 the Strand, in the Strand.
 Printed: Price six pence.

P R E F A C E.

WE have had now a Year of extreme Violence and Confusion, such as cannot be match'd without a Civil War, in any History that I have yet met with ; a Year through which nothing but an Almighty Providence could have brought moderate plain-dealing Protestants alive and unmaim'd, and in which all such might truly be said, like the Jews after Haman's Court Intrigue, Est. 8. 11. To stand for their Life. I can't but think it highly unreasonable, that such shou'd always be represented as a stubborn and stiff-neck'd Generation, who have been so tame and passive under so many and such outrageous Insults. Had my House (which is my Castle in the Eye of the Law) been attack'd and my self in it (as was threatned, but I happen'd to be then in the Country) , I conceive it was not only my Right, but my Duty too, and a necessary point of Distributive Justice, impartially to have dispens'd the Contents of a Musquetoon or two (nay, as many as the time would admit) amongst them ; and should think my Life well bestow'd (as well as in Spain or Flanders) to rid the World of as many such lewd Fellows of the baser Sort, as possible ; that the rest who survive might live more at peace, and so to die with the Philistines. For certainly, a Frenchify'd Mob, and a French Army, deserve the same Acts of Hostility ; and 'tis an equal piece of Service to the Publick, to oppose the Regular or Irregular Troops of the Grand Oppressor. With this View, I cannot but commend a stout, and honest Friend, who laid about half a score of them sprawling at his Door, for breaking his Windows, and insulting his Servant, and threatening further mischief.

It can never enter into my Head, that the late were true Natural British Mobbs : There are all the Signs that can be of an Artificial hired Mobb, like Sir J. Friend's Regiment, tho' kept incognito in and about Town, ready to appear in Arms (such Arms as the Case required) at the first Signal or Word of Command.

For besides that one in the Chariot with the Doctor was said to have scatter'd Money among the Crowd, and He
was

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was heard to say, with a most obliging Bow and Smile, when he dismiss'd his Corps de Guard at his Lodging in the Temple, Good-night Gentlemen; a Condescension too great from so very proud a Person, to Porters and Coblers, if there had not been some Gentlemen among them: A Friend of mine happen'd to dine at a great Table a Day or two before the Grand Rebellion, where a young Ox-n just come to Town, (as some Hundreds more were) said there would be suddenly warm Work, and curs'd me in particular.

Since the first Outrages, there has been no Stone left unturn'd to keep up the Ferment till the Election; and one main Artifice has been by swarms of Libels, to render the Fanaticks (a Name that takes in all but Tories) odious. Among the rest out comes the Character of a L-C-Man, with the Doctor's Name to it, and his Design profess'd in the Front to influence the approaching Elections; I presently resolv'd to answer the Book, and lay the Author open; but consider'd, that if I should inflame on one side, as he on the other, and Blood-shed should follow (as there has not a little), it might in some measure lie at my Door. But as soon as the Elections were over, I resumed my Design, which I look upon as a Debt to God and my Country; from the Payment of which, as far as I am solvent, no Dissuasions, nor suggested Dangers, I hope, shall ever divert me.

Some say I am put upon it, as if I also were a Party-Tool. I solemnly declare no one ever mention'd it to me, till I had formed the Resolution; and I waited some time to see if it would be attempted by some Abler Hand.

I belong to no Party, that I know of; being sensible there are Knaves and Rakes among all: And I neither love nor fear any such, whomsoever they may herd with. I never was concern'd in any Joint-Stock; and therefore let no Party bear the Blame of my Faults and Misadventures. I have no Dependance but on God, nor did ever any Mortal give me One Shilling, that I remember, for these Eleven Years. My Principles and only Aims, are Glory to God in the Highest; on Earth Peace, Good-Will towards Men.

As to my Profession, I am a Conformist, the Son of a Conformist, (to answer the Reproaches of a Pamphleteer,

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teer, whose Zeal for the Church he thinks warrants him to revile the Dead), a constant Communicant, and intimate Friend of one of the greatest Church-of-England Divines, (entirely such) that this Age has enjoyed: Which a Letter from that Doctor (now with God) to me at the University, which I have by me, will abundantly prove. But neither my Father, nor I, could ever imagine, that some External Modes were sufficient to cancel the Obligation to love as Brethren all that are of the same Household of Faith. One Lord, one Faith, one Baptism, one God, and Father; make, in my Judgment, one Religion: And not one Dress, one Posture, one Bow to the East, and one Form of Prayer. My Favourite Authors, whom I admire, and most delight in, are of the Highest Strain, and more vehement than I could wish against Protestant Dissenters; nay, I love and honour some Non-jurors too, (they are far less dangerous than the Doctor and his Brethren) as Mr. Collier, and Bp. Ken, whose great Devotion makes me reverence him next to the present ABp. of Canterbury; who I think, in my Conscience, may be compared to Athanasius, for Soundness in the Faith, Holiness of Life, and the spiteful Persecution of Adversaries, (there being scarce a Week, as I am inform'd, but he has some virulent Lampoon, Libel, or Letter, to Affront him.) From whom, 'tis easy to guess.

*Nay, I could heartily love, and freely converse with a good Papist, if such can be found. For I cannot come up to a late Speech-maker's Charity for the Jesuits, [Those good Men, tho' of another Communion.] There may be Good Nature in the Man: But a Papist as such, is an Enemy of Mankind, and engag'd by Principle to hate, and persecute to the Death, all that are not of his Church. This I plainly found, by a late Conference with a sensible young Woman, perverted to Popery: When I press'd her (among other Arguments) with the Barbarity of that Religion, and instanc'd in the Powder-Plot, Irish Massacre, &c. she roundly deny'd all, and said they were Stories made on purpose to render them odious. At last I press'd her with the Gazette of that Week, in the Article from Lisbon, where 5 were Burnt, (and a Friend of mine saw them) by Sentence of the Inquisition for Heresy. I bad
her*

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Her then at a Bay, and having no Evasion left, she told me before her Father and Mother, (who had desired me to attempt her Recovery,) If they wore Hereticks, they deserv'd it.

As to Civil Matters, I am a Royalist, the Son of a Royalist, whose Paternal Estate was destroy'd, and Youth spent in Fighting for K. Charles 1st as long as ever he had an Army, and at length was taken Prisoner at Worcester; and with great Danger and Difficulty making his Escape, was forced to seek his Bread for some Years in Foreign Parts; and after the Restoration, had the Lot of many Indigent Officers, his Labour for his Pains: Yet never was in the least sower'd against the Government on that Account. I am forc'd to this Vindication, by being lately told before a great Company, of which one was a Papist, and my implacable Enemy; that my Father was an old Rumper and Anabaptist.

As to the present Government, I profess true Allegiance to Q. Anne, my undoubted Sovereign, in Defence of whose Right I would gladly venture my Life; as I had fully resolv'd to do, (if I could have obtain'd it, with a Chaplain's Commission, if not without) had the Pretender Land'd: In hopes I might somewhat animate the Forces sent against him, by Exhortations; of which I should not have been sparing, in Season, and out of Season; for I had, and always shall have, the utmost Horror of leaving my Children under Popery and Slavery, and had rather their Lot might fall at Algiers.

To answer two Objections, and conclude; some will be apt to think I am too rough with the Doctor considering his Function and Title. To which I say, what can be too rough for such a Mischievous Incendiary? Who has occasion'd the shedding of so much Blood, and the loss of so many Thousands of Pounds to the Publick, and who is the most abusive to his Superiors, both by Tongue and Pen that ever Man was. But let the Reader know, that I have left out many black Accounts for brevity sake, the Truth of which I am fully assur'd of; and which may perhaps hereafter appear.

Lastly, may some say, Are you without Sin, that you shou'd cast the first Stone at him? I answer, Far from it, I have my Faults and Follies more than enow, for which I desire to be humbled before God and Man. But I challenge the World to prove any Scandal but Moderation upon me, which is indeed extremely scandalous now-a-days. I must, and do expect, a load of Reproaches and Slanders (if I escape so); the answering of which severally would be an endless piece of work; and therefore I declare once for all before God and the World, (and let this rise in Judgment against me if I lye;) that for the last 21 Years, the half of my Life, I never did any one the least real wrong that I know of; and have through Grace, escap'd the Corruptions that are in the World thro' Lust; and amidst all the Censures and Clamours I am to meet with, can say with the Apostle, 1 Cor. 1. 12. My Rejoicing is this, the Testimony of my Conscience, &c.

Decemb. 2d.

1712

T H E

T H E

Modern Fanatick.

MEETING lately with a very Learned and Eminent Divine of the Establish'd Church, he express'd his Wonder to me at the present State of Things, to this Effect. Was there ever the like heard of? A perfect *Enthusiasm* for the Church! I told him I had made the very same Observation, and had some Thoughts of writing the Character of an *High-Church-Fanatick*: For their own *Rabbi* admits these Terms may be joined, tho' they seem to clash; and I'm sure, adding the Word *High*, makes the Agreement more visible and compleat. I thank God I never saw, nor heard so much *Fanaticism* in all my Life, as within these last 12 Months; nor any thing so wild and extravagant, as what pass'd at St. Paul's Nov. 5th. 1709. and since in all Parts of the Kingdom. He came into the Pulpit like a *Sybil* to the Mouth of her Cave, or a *Pythonefs* upon the *Tripod*; with such an Air of Fierceness and Rage, as it is not possible to express.

— *Non vultus, non color unus*
Non compta mansere comæ, sed pectus anhelum,
Et rabie fera corda tument — Virg. *Æn.* 6.

I remember he sat directly against me during Prayers, and little suspecting him to be the *Bloody-Flag-Officer*, (for I had never seen him before) I was surpriz'd at the *Fiery Red* that overspread his Face, (which I

• Charact. of a Low-Church-Man.

have since seen Fair and Effeminate enough) and the goggling Wildness of his Eyes: And I may truly say, He was (if ever Man) transported with an Hellish Fury; (so little reason has he to reproach that Venerable^b Prelate, whose great Learning, unblemish'd Life, and Hoary Head, his very Enemies^c seem to revere, with running mad with *Enthusiasm*): and his Breath, as contagious Distempers too easily spread, when ill Humours are fermenting, seems to have infected this Part of the Isle; and to no one in my Memory, can that of St. James be more truly apply'd, *The Tongue is a Fire, a World of Iniquity, — it defileth the whole Body, and setteth on Fire the Course of Nature: And it is set on Fire of Hell*, ch. 3. v. 6.

Not that I suspect him of being in any Sense or Degree, the Cause of the many great Alterations in the Publick, which are the Wonder of this Part of the World; they do him much too great an Honour, who imagine that one in so low a Sphere, and of so slender a Capacity, could possibly have such a mighty Influence: Those Measures were concerted before, (as the Letter of the Foreign Minister acquaints us) the Train was ready laid, and he only us'd as a Piecc of *unthinking Touch-wood*, to give Fire, and raise a Combustion among the *Beasts of the People*. Yet he has the Confidence to say, that [If he be a Tool, he's a sharp Tool, for he has cut thro' Parliament, Ministry, and All.] I know nothing he has cut through, but some *Meeting-Houses*, and very many *Glass Windows*; which a dirty Pebble may do, as soon as a Diamond. But what said the Fly in the Fable? when sitting on the Axle-tree of the Chariot, which was drawn full speed by fleet Horses; *What a mighty Dust do I raise!* Never, certainly, was there such wild Work seen, since the Fanaticks in Germany, by the Devil's Instigation, made such dreadful Havock to blacken and obstruct the Reformed Religion. Let but any one read in the Sessions-Paper, what was sworn at the Trial of the Rebels and Rioters; and he

^b Charact. of L.—Ch—M—.

^c Display of Fact.

may have a just *Idea of Fanaticism*, if he had not before. A Torrent of *Oaths, Curses, and Blasphemies*, pour'd forth in Zeal for the Church! *Robberies, Burnings, and intended Murthers*, to maintain the Doctrine of *Passive Obedience!* and downright *Rebellion* to assert *Non-Resistance!* All the reputed *Fanaticks*, for these last 60 Years, never cost the City of *London* so dear; which has learn'd at the Expence of many 1000 *l.* for the Train'd-bands, besides Loss of Trade, and Failure of Funds; what it is to have *Real Fanaticke* to deal with.

The same *Furious Zeal* appear'd at the same time, in most Parts of the Nation. And if this *Fiery Doctrine* have had as full Scope in Private as Publick, what *Tragical Confusions* must it needs have produc'd, or will in time produce in Families? How surely must it dissolve all the strongest Bonds of Blood and Alliance? I know not the *strictest Conformist*, but what has some *Dissenting Relations*, and many in the nearest Degree; such as *Husbands, Wives, Parents, Children, Brethren, &c.* and if they must consider them as *Plagues, Growing Evils, Church-devouring Malignants, Traytors, and Incarnate Devils*, (as this *special Casuist* has taught them) what must become of *Conjugal, Parental, Filial, and Fraternal Affection?* The most endearing Language will be, *Get thee behind me Satan, Thou art an Offence unto me.* It is the *Natural Consequence* of this, what was the *Accidental* of *Christ's Doctrine*; To set a Man at Variance against his Father, the Daughter against the Mother, &c. and to make a Man's Enemies those of his own Household. What an horrid Thought is it, for People to Drink as they often do, *Damnation and Confusion to their own Flesh?* For they too are invol'd in the same General Curse: *High-Church-Zeal* knowing no such thing as *Respect of Persons*; but saying as *Levi* to his Father and Mother, ^a *I have not seen him, neither did he acknowledge his Brethren, nor know his own Children.* And the Doctor has upon this Head, made close Application of his Doctrine, and let the World see, that he *Practises* as he *Preaches*.

^a Deut. 33. 9.

His Father's own Brother, who was bred a *Presbyterian*, came lately to visit his Nephew, to desire the Favour of a kind Office, which his Uncle thought he might do him; he'd such a Reception, that he had no Opportunity to speak of that Matter: The Dr. treated him with all possible Contempt and Scorn; and continued in a perfect Rage during the whole Conversation: And among other very indecent Reflections upon his Father and the Family, added, *That neither he nor his should have any thing to do with, or own any Relation to such Damn'd Fanaticks.* His said Uncle is a Man well known, and ready to testify the Truth hereof.

He is reported to have turn'd a bitter Enemy to the Family which Maintain'd him a Poor Orphan at School, and sent him to the *University*; and his Gratitude to the Bp. of S—— on his Mother's Account, whom he put into an *Hospital*, has been plentifully express'd in several of his Libels and Sermons.

Nor was it only a short Hurricane, (for then we might better have born it) but a lasting Tempest, and neither Sun nor Stars for many Days appear'd. All Freedom of Conversation has been ever since banish'd; instead whereof Quarrels or Shyness have succeeded among the most intimate Acquaintance. It has fomented Disputes among Men, Women, and Children: The very Boys at School, are ever and anon fighting in this shameful Cause; and I hear one was almost kill'd: And 'tis to be fear'd, such Offences and Grudges have been taken, as will not be easily overcome, till Reason and Religion begin to recover their former Powers. Nothing but *Hectoring, Mobbing, Brazening, Insulting, and Burning* their Neighbours in Effigie; a plain Indication what they long, and hope to be at; viz. *The old Smithfield Pastime*, and that their Fingers itch to be throwing Faggots at Hereticks; and in more Instances than I can name, *plying the Devil in Perfection.*

In *Wales* I hear a kind of *Formal Persecution* is begun, not only by a League to have no Commerce with Dissenters, (which is a sort of Outlawry) but also by exacting Fines, by what Colour of Law I know not: For my own Part, I have liv'd as in a Seat of War, or an

Enemy's

Enemy's Country ; nay, among Generous and Honourable Enemies, I doubt not to have met with much faire^r Quarter ; besides the Danger my Person, Family and Goods were in, during the late Rebellion, (which were plentifully threaten'd,) I have since that been Mobb'd, that is, insulted in the open Streets, with the foulest Language, by meer Strangers, (for Cavils of Acquaintance I do not take into the Account) Times without Number. The same Day the News of the taking Doway came to Town, (for any Success of the Allies constantly enrages 'em) I was Insulted 4 times between my Home and the Exchange. Once a Company of blustering Blades bad the People agen and agen dispatch me, by throwing me into the Thames ; and I have been inform'd, that 3 Armed Ruffians have been enquiring for me, and hovering about to Way-lay me. I bless God I fear nothing but Him, whilst in the way of my Duty, and hope for nothing but Heaven ; for I must not think of rising, (as an honest Friend told me) till the General Resurrection ; and can say, upon as good Grounds as the Doctor, am ready not only to be bound, but to die, &c. for I matter all I have in the World, and my Life too, no more than the Paring of my Nails, in the Cause of Insulted Religion, Truth, and British Liberty, (all which are directly struck at) ; and could suffer the last Extremity, as acceptably, I doubt not, to God, and as comfortably to my self, under High-Church Tyranny, as under Nero or Dioclesian : For their Malignity is not less, and their Hypocrisy greater. After all, it's very hard that we should hold our Goods and Lives upon such Uncertain and Precarious Terms : And whilst I pay a 4th. of my Income for the Support of the Government, (for Land-Tax, Tenths, and Window Tax, cannot be less) should be no better protected ; and that for almost a Year together, these Tumultuous Outrages should be unrestrained, and no Mansure of his Life. Where the Fault chiefly lies, Her Majesty has rightly observ'd, in Her Letter to the City-Magistrates : If they had done their Duty, Matters could never have come to such a shameful pass. But, God be

prais'd, we have now a *Lord Mayor*, (not a *Log of State*, instead of *suppressing*, to *encourage* the *Mob*; much less by waving his *Hat* over his *Head* to them, to give the *Signal* for their *Boistrous Triumph*) but one who will not *bear the Sword in vain*, but as he has promis'd, and I doubt not the *Performance*, be a *Terror to Evil Doers*, and *scatter the Wicked with his Eye*.

I humbly conceive I have as good a *Right* to what *God has given me*, and to a *free unmolested Passage* in any *Part* of my *Native Country*, as to the *Common Air*; and tho' no *Single Man* can be a *Match* for the *Many-Headed Monster*, my *Comfort* still is, that *God's above the Devil*, and he can and will *restrain*, as the *raging of the Sea*, so the *Madness of the People*. In *Confidence* of whose *Help*, I can say with *Job*, and trust always shall; *Did I fear a great Multitude*, or *did the Contempt of Families terrify me*, that I kept *Silence*, and went not out of the *Door*?

Upon the *Whole*, I am bold to say, It is *safer* and *quieter* living among *Turks*, nay, the *wildest Indians*, than among *Tories*: A *Name*, which many not only *own*, but *Glory in*, tho' 'tis well known to be the same as *Rapparees*; i. e. *Wild Irish Cut-Throats*. *Mr. Maundrel* tells us, ' that they liv'd at *Aleppo* among the *Turks* with very great *Security*, tho' they had little *Conversation* with them. And *Dr. Brown* says, he never receiv'd greater *Civilities* from any *People*, and never was *Insulted*, unless now and then by *Boys* and *Scoundrels*: But I have been *Mobb'd* by *Beaus* and *Ladies*, as they seem'd by their *Dress*. And *Mr. Wafer* gives a large *Account* of the very great *Kindness* he found from the *Savages of a Darien*, all the time of his *Abode* amongst them. And is it possible that *Zeal* for the *Church* can turn *professed Christians*, nay, *Protestants*, into *Cannibals*, and make a *Polite, Civiliz'd Country*, the very *Suburbs of Hell*? If the *Turks*, (as the *Doct^r* ^h says) are *Protestants*, (a *Notion* which he has the *Honour* first to have *broach'd*, and I doubt not the *Chevalier* will thank him

^c Letter at the end of his Journey to *Jerusalem*.

thro' divers Parts of *Europe*.

mon at *St. Paul's*.

^e Account of *Darien*.

^f Travels

^h Ser-

for it) ; let me tell him, they are far better Protestants than himself ; for a *Persecuting Protestant* is the worst half of a *Papist*. They are not for his *wholsome Severities* of Burning, Hanging, Banishing, Imprisoning and Fining, (unless only *Deserters*) much less *Arraigning* 'em all as *Traitors*.

But to return from this Digression to our late *foul Disorders*. They who have had occasion to Travel, (as I have) find the Roads unsafe, especially since Matters were ripening for the *Election*, by drunken Zealots crying *High-Church ! High-Church !* and like true *Tanti-vies*, ready to break their own, and the Necks of all that come in their way, if they cannot get out soon enough to let them pass : Nor will that do, for several have been *Assaulted*, and forc'd to defend themselves, who have studiously shunn'd all Occasion of Quarrel. An honest Carpenter coming lately between *Hackney* and *London*, was knock'd down for not answering *High-Church*, and receiv'd several Blows after ; so that if not Dead, there's little Hope of his Life, and his Wife and Children are like to come to the Parish. Another that I know of, was knock'd down at *Ludgate* for the same Reason ; and a Woman in *Fleetstreet* lost her Life, being in Child-Bed, by Stones thrown in at her Windows, the same Night the *Members* for the City were declar'd. For ought I can find, the *Insults* and *Violences* at the *London Election*, and on the *Lord Mayor's Day*, equal'd those in *March* : Many were *frighted*, or *forcibly hinder'd* from Voting. A Friend of mine, for not joining in the *Common Cry*, had his Head broke at *Guild-Hall* ; and several that I am acquainted with, most of their Windows ; and some for *Illuminating* them on *K. William's Birth-Day* : A plain Proof that *Papists* and *Non-jurors* are at the Bottom of all, and their Malice levell'd against the *Revolution*, and their Drift to bring in the *Pretender*. The *Lord Mayor* was *Affronted* beyond Example, being *Hiss'd*, *Hooted*, *Jostled*, and I hear, his Face spit on : And all this by such as would face the World down, that their Aim is to prevent *Levelling* and *Anarchy*. It would require an *History* to relate the *Confusions*,

Menaces, and Violence in the several Counties. (The Reverend Dr. L---d had his Coach-Windows broke, was pelted, abus'd, and in very great Danger of his Life; as also Dr. B---dy. Nay, a Candidate for Knight of a Shire, was not only Mobb'd, and had a Mastiff set at him, but forc'd to leave the Field, to save his Life. Mr. C---d, Candidate for T---n, was Insulted and Abus'd in the most outrageous Manner: And I am fully satisfy'd, that many Peaceable, but Faint-hearted Persons, declin'd appearing at the late Elections, for fear of Broils and Bloodshed. So truly may that of their Darling Author, or rather Oracle, be apply'd to High-Church Fanaticks.)

Who prove their Doctrine Orthodox,
By Apostolick Blows and Knocks. Hadibr.

Outrage, Murder, and Assassinations, are the known Practice of those near Relations, bigotted Papists, and High-Flyers. It is their true Mother-Tongue, what has been lately Publish'd in a Letter of one of these Zealots, and I have met with others in the same Strain. [I am no Presbyterian Hypocrite, nor Low-Church Betrayer of my Mother. I will not fail to cut your Throat by G---d.] And they have been often as bad as their Word; witness the Barbarous Murder of Tutchin, who whatever he were, had certainly a Right to his Life, till forfeited by Law: And the most Villanous Assassination of Mr. Samuel Johnson, by breaking into his House at Midnight, and wounding him almost to Death, (for none of his Goods were touch'd.) And the Assassins of K. William were all High-Church Fanaticks, except a few of their Popish Confederates. 'Tis confess'd, the English Sectaries did Murder K. Charles I. with a Mock-Shew of Justice, (and 'twas an Abominable Fact) but then he had Warning, and Time to Prepare for his Change; which is better than being hurry'd out of the World, perhaps, with many Mangling Wounds; And for their pretended Court, it was match'd by the other's pretended Commission, to attack the Prince of Orange in his Winter-Quarters. But I never heard them charg'd with Assassination of Princes,

ees, or even private Persons, tho' their most Inveterate Enemies. I cannot hear that Mr. Lessly has ever been *Mobb'd*; if he had, he that makes such a *Tragical* Business about hurting the Drawer's Nose at *Greenwich* with the Glass, (which tho' it were but a scratch, I'm heartily sorry such *Toryish Whigs* should be found, to give them somewhat, and 'tis a very poor somewhat to reply) would have made noise enough of any *Outrage offer'd to himself*.

But besides these *Lay-tumults* and popular *Assaults*, there has been much more *Pulpit-wild-fire* thrown, besides that at *St. Pauls* by their chief Gunner: I heard one before him at *St. Pauls Covent Garden* from that Text, *Fools make a Mock at Sin*, tell the People *what a great Sin it was to make light of the present Danger of the Church*; and an Eminent Dignitary told a very great Congregation in my hearing, that *there was never more occasion*, (no, I warrant, not in *K. James's* nor even *Q. Mary's 1st Days*) for true Sons of the Church to stand by her. And if the Account I have heard from several of *Dr. H--'s* Sermon before the *Queen* be true (for it seems he has not thought fit to print it, the *Queen* being offended at it) there wanted but the *Swellings* and *Rotations* to match the *French Prophets*; for I am told he broke out into Tears, and denounc'd *God's Judgment* against the *Managers*, for discharging the Part they were commanded to act by *Lawful Authority* with the *Queen* on their side, against a *Mover of Sedition*, and *Perverter of Holy Scripture*, who had preached neither *Divinity* nor *Morality* (but point-blank against both) and very wretched *Politics*.

Ay, but he stood up for the Church, which atones for all. I am even astonish'd at the Impudence of such Advocates of Satan. What, is *Christ* divided against himself? Is his Church built upon the ruins of all *Charity* and even *Humanity*? Has not this been in all Ages the *Papish Cant*, and are we not ashamed to lick up their Spittle? Whenever an honest Prince was to be dethroned, or assassinated, or an innocent People butcher'd or beggar'd, 'twas for our Holy and Undeiled Mother; but not a Word of

our Heavenly Father; as if She were at separate Maintenance, and kept House without him: Was not all the Dragging in this Age expressly for the Church, to recover stray Sheep, and compel them to come into Her Fold by Military Execution? Was not the Temple of the Lord, (which sounded somewhat better, and left less room to doubt whether the Church Militant or Malignant were meant) as formally pretended by those who hated the Lord of the Temple? Were not Christ and his first Martyr both arraigned for the same Offence, speaking against that Holy Place? For when Personal Holiness is run down and decry'd, Local Holiness is ever trump'd up in it's stead. Do we think, when those brave Captains of the Temple, Admiral Damarie, and General Purchas, curs'd and damn'd and fought so stoutly for the Church against the Queen's Guards with Fire and Sword, they meant by it the Interest of Christ, and the Power of Godliness? as much, I am sure, as those who set them on. They are not for such canting Old fashion'd Terms, but the more modish of the Church, which Louis le Grand is not ashamed of, and will pass muster even at Rome.

But after all, what most fully proves the Fanaticism, i.e. the downright Distraction of all these violent Proceedings (which I am as certain are levell'd against Christ and his Interest in the World, as I am of any Proposition in Euclid): there has not been the least Shadow of an Attempt against the Church; nor did the Doctor in his sorry Collection pretend to produce any; for all he alledg'd (and he left out far worse than he quoted, for Party-sake) was equally against all Religion. In two Reigns that many of us remember, whatever were the real Dangers of the Church, no noisy Complaints, and Outcries were made of it, but they who were most apprehensive, kept to their Prayers and Hope in Divine Providence, which did not fail them; whereas now when the Queen has been so heartily in the Interests of the Church, and not one of her chief Ministers an Adversary to it, continual Murmurs, and even loud Uproars have been rais'd of the Church's Danger. Without all question, these groundless Discontents and Complaints,

that

that have carried away some honest and well-meaning People, must have been rais'd and fomented by *designing Men*, who had other Projects in view, and cover'd them with this *specious pretence*: For the greatest Noise of *danger to the Church*, has been made by those Persons who are least concern'd for it, *i. e.* by *Jacobites*, *Nonjurors*, and their Abettors the *profest Papists*. Abundance of all which were at *St. Pauls* when the Doctor preach'd, being appriz'd beforehand what agreeable Entertainment he wou'd give them.

I have challenged some of the warmest Advocates in this Cause over and over, together, and apart, to name, if they could, any one the least Passage that in these last 5 Years cou'd give any manner of Umbrage to the *Establish'd Church*: But never cou'd get one Syllable of a Reply; and consequently all this Uproar has been about nothing. I cannot hear of one *Dissenter* that has had any considerable Post in the Government unless you'll reckon Sir *S-- n Ha--t*, and Mr. *H--y* who were indeed brought up together at a *Presbyterian Academy*.

It's more than I know, if any one *Parson* has lost a Penny of his Dues; but this I know, that not only *Dissenters* but *Dissenting Ministers* have contributed largely to *Church of England Lecturers*, tho' most bitter against them; but now they are forc'd to hold their Hands, and keep what they can spare to Rebuild their Meetings and refurnish their Houses. I am told there were not above 5 or 6 *Dissenters* in the late *Parliament*; and so tender were they of the *Church's* Safety, that no sooner did a Pamphlet appear for taking off the *Test*, but they condemn'd it to the Flames. In short, the Church has had all for ought I can hear to the contrary. The Doctor tells us (tho' 'tis a strange, and in my Judgment an immodest and unseemly Expression, fitter to be apply'd to *J--y W--r* than *Her Majesty*) that if she put forth her Finger to touch their Loins, *i. e.* to tickle 'em, they'll curse their God and Queen, and look upwards; one would think rather downwards to see who touch'd 'em: But our *H. Ch. Fanaticks* cannot bear the Shadow of her little Finger, and not

not only cry *Oh!* But even to *Arms!* when no one touch'd 'em.

But the Burthen of the Complaint, as that *Illustrious Monument of H. Ch. Loyalty the Memorial* (which threatens the *Queen with Nature's Rebelling against Principle*) remonstrates, is y^t that such *Churchmen* have been prefer'd, who profess that *Heterodox Principle of Moderation* (which a *Preacher at Mercers Chapel, Jan. 15. 1709*, said he had observ'd had enrich'd more *Knaves*, and made more *Fools*, than any Word in the Holy Scripture): and are for letting their *Dissenting Brethren* live in peace amongst them, and for joining with them at this *Crisis* against the common *Enemy*; and therefore they say they are *Jews* and are not, whilst they admit any Dealings with the *Samaritans*; whom all true Sons of the Church (if we believe the *Doctor*) are bound to curse with Bell, Book, and Candle. This is indeed the truth of the Matter; 'tis not *Conformity* but *Malignity* that is expected, as the *Proof of our Affection to the Church*. No *Faith* to be kept with *Hereticks*, say the *Papists*: No *Peace* with *Non-conformists* say the *H. Ch. men*, for 'tis a damnable *Schism*; If ye love the one ye must hate the other, if ye cleave to the one ye must despise the other. With what a *Torrent of Wrath and Bitterness* did I once hear a *Register* inveigh against the present State of things? What *Indignation* did he express that ever *Fanaticks* should have *Liberty by Law*! and talking once with a *Parson* that had two great *Living*s, about *Protestant Dissenters*, he said with the greatest vehemence, I hate 'em; not considering, that he who hateth his Brother is a *Murderer*. In fine, if they cannot persecute, they are extremely persecuted; they are prest above measure, beyond *Strength*, so as to despair even of *Life*: at least they are of *Rebecca's Mind*, *Gen. 27. ult.* I am weary of my Life because of the Children of *Heth*.

Having thus opened the Way, I shall proceed in my Design of describing an *H. Ch. Fanatick*, and according to their own Example set their pretended *Champion's Picture* in the Front.

I have

I have already prov'd one heavy Charge, both from their *Doctrin* and *Practice*, that they are *without natural Affection, implacable, unmerciful*, and think it no *Sin* nor *Shame* to *hide themselves from their own Flesh*, if they are not exactly of their own *Spirit* and *Party*.

The 2d Imputation, which, without any Shadow of Injury, may safely be laid to them, for they not only own, but glory in it; is, that they are *very High*, for if *this is to be vile*, (says another noted Champion,) I will be *more vile* yet. They are not only *High* for *Rituals* but for carrying all things with a *very High Hand*, and make little Conscience of the *Apostle's Charge*, to *condescend to Men of low Estate*. With what Scorn do they look down upon their poor *Low-Church* and *Dissenting Brethren*? How far from that Temper, *We that are Strong ought to bear the Infirmities of the Weak, and not to please ourselves*? In what one Point are they ever willing to *condescend*? The utmost *Pomp* and *Grandeur* which the *Protestant Religion* admits, will scarce content them; they must have not only *very high Steeples*, even where they were high before, as an Emblem of their aspiring Minds; but *high Altars* too; whereas *Low-Ch--men*, and *Dissenters* and even our *Canons*, are content with a *Communion-Table*; and the only *low* thing to be found amongst them is their *Bow* to the *High Altar*; and that by *ver-tue* (says their *young Rabbi*^k) of *Traditional Customs*; which if I understand *English*, is *Arrant Popery*, and next to their *Principle of Persecution*, the worst part of it too. And I suppose that's another of his *Traditional Customs*; In a *Fast Sermon* at *Oxford* *June 10. 1702*. Where he teaches the People to retain *Blessed Advocates in Heaven* to plead in their Defence. Here he is not a *Papist* disguised.

That 'tis their right to engross all *Preferments, Ecclesiastical, Civil and Military*, is their undoubted *Postulatum*; and if any poor *Creepers* come in for a share, the Church is in *Danger*. *Men of Station and Character*, tho' but a *Constable* or *Tide-waiter*, are *False-Brethren* and are come in

ⁱ Mr. L. Mil—n Funeral Sermon fo Mr. Cop—n. ^k Charact. of L.—Ch—Man.

privily to spy out our Liberty. I think they will readily allow that to be a *Fanatical Tenet*, that *Dominion is founded in Grace*; and why shou'd it not as well be thought so when *Highb-Church* is put instead of *Grace*? One would shrewdly suspect, as the Doctor charges the *Low-Church-man*,¹ *they are not over-confident of another World*, who are so very jealous lest the smallest Portion of this should escape them. For sure they will not found their Pretensions upon that Promise, *the Meek shall inherit the Earth*: for a *meek Tory* at this time of day seems a Contradiction in terminis, and requires an *Oedipus* to reconcile them.

Now to apply this Character to their renowned *Hero the Knight of the Firebrand*. I first solemnly protest before God and the World, that I have no manner of Grudge, or Envy against him; and am so far from repining at the unusual Honours paid him by the *Mobb*, and the *Magistrates of B--y*, that I think they come far short of his *demerit*; and doubtless the Courts of *R--* and *St. G--ns* design him far greater. The only Principle I proceed on, is that which Mr. *Hoadly* has irrefragably prov'd, of *Self Defence*. Besides the necessary Vindication of so many excellent *Bishops* whom this Reviler, *who is not afraid to speak Evil of Dignities*, has most foully aspersed, and as far as in him lies, hindred from doing any good in their Dioceses; insomuch, that the *Bishop of W--r* was fain to make a *Visitation* on purpose to clear himself to his Clergy of his railing *Accusations*. 'Tis as much as our Peace, Properties, nay our Lives are worth, to set our *defamer* in a true light, who has branded all that are not of his mind with the *inodiating Title* (to borrow for once a new-coin'd Word from his *Mint of Scandal*, as an ingenious *Manager* did a string of *Epithets*) of *Trimming Villains*; and thereby mark'd us out for *popular Fury*,^m and halloo'd his *Hell-hounds* upon us; and if they take him (as some do) for a *Saint*, they must take us, as he bids them, for the *worst of Miscreants*; for he says, P. 4. *It may not only be affirmed that those who call*

¹ Charact. of *L--Ch--Man*.

^m Charact. of a *L--Ch--Man*.

themselves Low-Ch--men, are not, but by their very Principles are oblig'd not to be Christians: therefore whosoever kills us will think he does God Service. But above all, 'tis necessary to give such a plain and true Account of the Doctor and his Teaching, and Behaviour, as may refute the vulgar Errors, and make it appear, that his Cause is far from being the Cause of the Church (as Thousands run away with that great Mistake) nor did he suffer any thing as a Champion or Defender of it; and therefore is far from deserving that traiterous Title which I am told was on some of his Pictures, of *Defender of the Faith*. However I shall endeavour to keep within the strictest bounds of Truth; and if I know my own Heart, I would not raise or spread a Slander against the worst of Men, to gain the World; much less would I lie for God or talk deceitfully for him: And if I should in the least point be misinformed, (as I suppose he'll try it with me, and I am ready to join Issue) and in such variety of Matter after the utmost Caution, it may happen: I will readily confess my Mistake.

As to his ambitious Title of Doctor, nothing but extreme Pride could make the Son of a Pauper at 34 aspire to it, without either Benefice, or Estate to support it. 'Tis well known, his Aim was to take place of his Seniors in the College, several of whom, (about 12) his Vanity has put to the same great and needless Expence; from whence he has got the name of the Doctor-Driver. I would not be so understood, as if Poverty were a just Reproach. I own my self a Poor Scholar in every sense, and found always more occasion for my Money among Relations that needed it, than to lay it out for a Feather in my Cap. I could have taken the same Degree several Years ago being much his Senior, if I would like him, have left a Parent in an Hospital. The great Apostle, whose Words he so often usurps in his Speech, gives us this Injunction (for no one will say 'tis merely Counsel) 1 Tim. 5. 4. *If any Widow have Children or Nephews, let them learn first to shew Piety at home, and to requite their Parents.* And more positively yet, v. 16. *If any Man or Woman that believeth, have Widows, let them believe*

relieve them, and let not the Church be charged. Now 'tis a Mystery to me, how he can satisfy his Conscience, or clear his Reputation upon this Point: nay how he can acquit himself of Sacrilege; to lay out 100 l. for a Degree, which I scarce ever knew any but a Nobleman take so young (in some Universities 'tis not granted till 50) which might far more creditably have been laid out to maintain his Aged Mother, or purchase her an Annuity; that so the Church might relieve them that are Widows indeed. i. e. who have no near Relation to provide for them. Besides, how does it debase so venerable a Title as Doctor in Divinity, to be worn by a Foppish, conceited (and I wish I could not say) turbulent and ungodly Youth? As to Wit and Learning, he that can make any discoveries to speak of in the *Two Condemned Sermons* and his *Character of a Low-Church-man* (which are the most famous of his *Lucubrations*;) must have better Eyes than I, or any I have talk'd with about 'em; and I dare be his Compurgator with respect to both these, and his Oratory too, that he never was long in a Conclave of Jesuits; if any one heard before of such an Assembly.

The very Titles of his 2 Sermons are false Grammar: There is a *Communication of Sinners*, and there is a *Contagion of Sin*, but as the Doctor has put it, 'tis contrary at least to the Common Way of speaking. So the *Perils of False Brethren in Church and State*, is properly the Perils to which those False Brethren are exposed, and not the Perils arising from them. His Text (if he could have kept to it) had it much more correctly, *Perils among False Brethren*. This was observ'd by a Noble Peer, even in his Plea for him; tho' he was for sparing the Man he condemn'd the Sermons, and openly declared there was Nonsense in the Title Pages of them both.

As to other gross Nonsense, did any Man ever hear before of [*Profest Hypocrites*]? but if he did I'm confident [*Parallel Lines running together, and at last meeting in the Centre*] is a discovery entirely his own, and what no one will envy him the Glory of. For which Expression

pression in an *Affize Sermon* at Oxford, we might appeal to the Judges, who have often complain'd of his Ignorance.

I cannot omit here, a Remark of an ingenious Courtier, who at the Beginning of the Trial, being ask'd how he thought the Doctor would come off, said, *He did not know how the Lords wou'd deal by him; but if he were to be try'd by a Jury of Grammarians and Criticks, he cou'd hope for no Mercy.* And as to his *Logick*, a good Judge of *Premises* and *Consequences*, was heard to say, that the Doctor's Sermon at St. Pauls, cou'd never be answer'd; for there was no finding out any one Argument in it.

The Stile of those two Sermons, is, in the Opinion of all Men of Sence; the most turbulent and turgid, the most rumbling and rampant, such a Heap and Huddle of *Ephets*, such a loading of every Period with Length and Breadth; That most Readers partial and impartial, to the Preacher, have confest, that it is the worst preaching Language they ever met with in their Lives.

And as to his Skill in *Astronomy*, which he charitably produces to regulate those wandring Stars the Dissenters, bidding them move within their proper Sphere, and not grow Exentrick, and like Comets that burst their Orb, threaten the Ruin and Downfall of Church and State. To pass by the Bombast and Pedantry; if the Lord Mayor, &c. had gone from St. Pauls to Gresham-Colledge, to enquire into the Meaning of this, their learned Professours, could have given them little or no Satisfaction in it.

Yet behold the prodigious Assurance and Luciferian Pride of this whiffling Novice. The Night after his Election in Southwark, he came to a Club at the Mitre Tavern in Fenchurch-street; and there at the Head of a great Number of inferior Clergy, boasted very much of the Success of the Election; and reflected very barbarously, on his Competitor Mr. G—— (whose Books a far worthier Doctor told me, he is not worthy to carry), upon which one said, Doctor, I have been long acquainted with Mr. G——, and think it does not become you to insult him in this Manner. Alas! Sir, (says he) I heard him preach for the Place; and really think he's the dullest Shoul (with a Sneer of Insolence) that ever came in Timber. (very Apostolical Language.) Af-

ter this, the Discourse was of Doctor Tillotson and Stillingfleet, who he said, were two of the dullest Writers in the Church of England, and challeng'd any of 'em to mention a good Book wrote by either: Upon which one mention'd the *Origines Sacrae*. O! says he, there are in that Book, Ten Thousand, and Ten Thousand Times Ten Thousand Errors: At which most of the Company were very much offended.

It is well known how imperiously he carried himself in Maudlin-Colledge, how disrespectfully to the President, in many Instances, (whom yet he had the Face to call to his Reputation, the only one he did or could call, but he could say no good of him, and therefore appear'd no more 'till the Trial was over). How rude to the Fellows, and how he laid violent Hands upon one or two of the Members: How many Stories are there in that Place, of his insulting the Vice Chancellor, and his quarrelling with whole Houses? I think in my Conscience, he is the proudest Priest, that ever the Church was pester'd with, since Arius. His Insolence to the Court of Aldermen, is beyond all Example: Upon a Motion made, for Thanks and Printing, a great Majority deny'd it, and would have proceeded further to resolve that he should never again preach before that Court; if a sudden Adjournment had not prevented it. This Rebuke wou'd have made a Man of any Modesty, unwilling to come into the Press, especially there being by this Time, a general Offence taken at the Sermon, and most of his Friends asham'd to defend it: They said it was hot and foolish, and would do them Mischiefe; and therefore rejoiced at the Report that it was not to be publish'd. All this was but a Spur to the Doctor, he was so far from valuing the Opinion of the Aldermen, that he took the Press in Defiance of them; telling the World, that his Discourse ventures to appear in Contempt, &c. Such insolent Language to the highest Court of the City, as was never yet us'd by any Divine, nor any Man of what Rank soever: Nay it was so unsufferably rude, that he might have been call'd to answer it in that Court, if he did not live without the Liberties of the City.

I certainly do him no Wrong, in terming him a Fanatick, for he is as truly mad with Pride, since he has gone
about

about to receive the Homage of the several Counties (for what I know not, for his *Sermon* all Sides are agreed, to be a *Peice of Nonsense*) as ever was the *Pewterer's Wife in Bedlam*. Had he demean'd himself modestly under his mild Sentence, and (as any other Man would have done) retir'd for a while; I shou'd have heartily pitied and pray'd for him, and with the Mantle of *Christian-Charity*, have endeavour'd to cover a Multitude of Sins: But for a Criminal to ride about in *Triumph*,

*Per Grajum Populos, mediaque per Elidis Urbes,
Ibat ovans, Divumque sibi poscebat Honores.*

As the Managers, *pro* and *con*, have very aptly quoted that *Distich* in his Case; is enough to provoke any Lover of his Country and Constitution, to vindicate the Justice of the Nation, against such unheard of Insolence. But who will undertake to clear him of this Charge, when his own Council declar'd he was pretty pert, they might have said malapert to command the superior Pastors, (he said the Bishops, tho' he has alter'd this, and several other Passages; as I and many more can make Oath) to do their Duty. I am assur'd, one has given a Guinea to receive, I remember not just how many when the High-Church Party hate him, for his unsufferable Insolence as much as the other. Nay many of them talk at that Rate already, that the Work's done, but he is a blunt Tool. His best Friends speak of him with a Sort of Pity, and for the most Part with Contempt; and their Writers so treat him as if they were now asham'd of him: For which I refer to these three late Treatises, *Essay upon Credit*, *Faults on both Sides*, and *Essay upon the History of the late Ministry*.

I find this most hatefull Vice of *Pride* shew'd it self very early: When he came to be ordain'd by the Bishop of L— and C—, now of W—; the Bishop charg'd him with false *Latin*, (and it was so) he stily defended it, and the Bishop was forc'd to send for Books out of his Study to convince him. I have heard from a Clergyman that liv'd then very near, that he said 'twas better *Lattin* than he or any of his Chaplains could make: However the Bishop having ask'd him some Questions in *Divinity*, and finding him very raw and ignorant, refus'd to ordain him, at that

Time, and set him a Time of Study to be better prepar'd For which he has born him ever since a most inveterate Grudge, and shew'd how little Regard he had to the Canonical Obedience he then profess'd to his Ordinary, and how he strove to weaken those Hands, by Imposition whereof he was at Length ordained: Which brings me to the

Third Part of his Character, viz. *Ill-Nature and Malice in Perfection*. Let but any one read his Character of a Low-Church Man, and the base and barbarous Reflections upon that worthy Prelate the Bishop of W——r, from Beginning to end, and he will plainly perceive a *radicated Spite*.

————— *Manet alta Mente repostum*

Judicium Loydi spretique Injuria Stili.

But to call such a Person, as he does in Effect, a *Trimming Villain*, is a Note beyond Archbishop Grindal's false Son of the Church, and perfidious Prelate (those intemperate Expressions, as his Council calls them). Which Expressions deserve to be censur'd, for their vile and abominable Falseness, no less than for their Rudeness and Insolence: And shall this Doctor be set up to defend the Church, when he is guilty of defaming, and (as far as in him lies) destroying the Glory of the Reformation?

But all this was intended thro' his Sides to wound another of the same High Station, and the same unblemish'd Holiness of Life, and I doubt not 'twas this last that chiefly enrag'd him, both against all these Protestant Bishops, and the Societies for Reformation, because they silently, but forcibly condemn his own very loose Conversation. The Course of his Life is too well known to his Friends and Companions, for them to make any Boast of it: And as far as I can find, there is a profound Silence amongst them upon that Head.

And here let me leave this Thought, with his deluded Proselytes; when his past Life comes to be better known, or possibly when his future Conversation shall make him more obnoxious: What a Reproach will it be to the Church for the Enemies of it to say, *Lo! here was your Champion and Confessor for the Church of England! O the Contempt and Scandal that must ensue*

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As to this Head of Scurrility and foul Language, he and his Coadjutor Mr. Lefly (who ore'tops him by Head and Shoulders, and indeed I wonder to find a Friend and Promoter of *Popery and Slavery*, Master of so much Wit) have gone beyond all that ever I met with: *Martin Mar Prelate* was modest to them. But after all, to the everlasting Honour of these true Bishops, they have not a Syllable against 'em, but *Revolution and Moderation*. As to his *Rage* and unbridled Fury, which I'll throw under the same Head, (his Vices being too many to be all singly spoke to) there needs no fuller Proof, than his barbarous Insults upon the Death of King William, of which I have heard several *runder* than most *French Papists* would have made; his hanging out the *Bloody Flag*, without Loss of Time, both by Way of *Triumph* and *Reprisal*, and his leaving his Company, and crossing the Way to jostle the *Non-Con-Minister* into the Kennel; with that *Sarcasm* you have had the upper Hand long enough: And to add no more, what shews his natural Temper, even without his *Party-Rage* his beating one with a Shoulder of Mutton; which a Gentleman told me, he had from several of his own College.

Fourthly, As to the main Point now in Question, his Sentiments of the *Revolution*, the *Reign of King William*, and the present Government built thereon; I never heard any one deny, nay his own Silence, and all his Friends upon it, give Consent, to what several have already printed: And the Author of the four Letters declares, he saw the Affidavit of it, under Mr. Eberral's own Hand, who lives near *Birmingham*, That King William deserv'd to be De Witted, and that he hop'd he shou'd live to see it. This is the Man whose Zeal against *Regicide* runs so high: To cut off the Grandfather's Head, was, and I agree with him, a most horrid Tragedy; but to see the Grandson, (a Sovereign Prince, as his own most zealous Council confesses) torn Limb from Limb, wou'd be a charming Spectacle, far beyond the *Lincolns-Inn-Field Bonefire*, tho' Mr. Bur——s had been thrown into it, and

(a) The Revolution Party, *Character of a Low Churchman*, p. 23.

(b) *Character of a Low Churchman*, p. 2.

made a *Burnt-Offering* with his own *Timber*, for coming into it, without a *Doctors-Commons License*.

His Triumph upon the Death of that glorious Prince, is a pregnant Proof of his Affection to him, and shews 'twas indeed the most joyful Day he had seen in thirteen Years. [This popular Cant being by the Providence of God blown over, with the Government that supported it.] On which the Answerer makes a proper Remark, To make his Death a Deliverance, who was the Protector of all Europe, and who preserv'd us from being Slaves, and to thank Providence for the Mercy, is like the other Justice done by some Men to his Memory. And I think that other Saying of his, is no less uncontested, and all that could make me doubt whether 'tis genuine, is the Appearance of some Charity, which I never heard before could be charg'd upon him, That he could forgive King William all that ever he did, but his cursed Legacy of the Hannover Succession. It has been an usual Phrase with him, to call a Low Church-man or Dissenter, a damn'd Hannoverian. A very grave Gentleman of a plentiful Estate, whose Word I durst venture my Life upon, told me, he knew where he drank the Pretender's Health, and which I am sorry for (Assault and Battery being contrary to Law, which we are struggling to preserve) was drub'd for it. And the whole Town rings of the Story of Mr. P——r Register of the Prerogative-Court, at Can——ry, Brother to Mr. S. P——r a Nonjuror at O——d, who assur'd Dr. Boyse, an eminent Physician of that City, that his Brother, upon Discourse about Dr. S——, said to him, that he had drunk the Pretender's Health several Times with him, by the Name of James the Third. The Supplement to Faults on both Sides, acquaints us with a higher Strain of Loyalty, (for while the French stile him but Chevalier de St. George, I thought our Brittish, or rather Frenchified Jacobites would not run such Lengths) his drinking the Pretender's Health on his Knees.

An English Gentleman, was at Brussels about the Time of the Doctor's preaching at St. Paul's; and the first News he heard of the Doctor or his Sermon, was from the Pope's Nuntio, who ask'd him, in Conversation, what News from

(c) The Preamble to the Articles of Impeachment, charge him with aspersing the Memory of his late Majesty. Character of a Low Churchman.

England? The Gentleman answer'd I hear none; says the Nuntio, you have heard of the famous Docteur, that preach'd in the great Church in London? No Sir, says the Gentleman, I know nothing of the Matter; says the Nuntio, He's a bold honest Man, he has preach'd up the Title of the Chevalier St. George, and will stand by it. Sir, said the Gentleman, that's impossible. I have it says he, by good Intelligence, and before you get into England, you'll find the Matter work well; it will in the End bring in the King. This was told to one of the Judges this last Circuit, before some Persons of the highest Rank,

A Sea-Captain, who was at that Time Prisoner in France gives much the same Account of what he heard there.

As to his Affection to her present Majesty, which makes up so large a Part of his Speech; it is not long since this very Dutiful Subject and true Son of the Church; as he would be thought, was pleas'd to say, upon a certain Occasion, she's a Waxen Queen. A Complement of the same Strain, with that pass'd on her at O——d where Loyalty now, is so predominant, where her Motto, *Semper eadem*, was put in the Vane of a Weather-Cock, which if I have any Skill in Emblems and Hieroglyphicks, is making Virgil's Comment upon it. *Varium & mutabile semper* — *Femina*; Nay I see no other Construction it can possibly bear. But to return to our Maudlin Doctor, when he had made his Speech in Westminster-Hall, I shou'd say read it, for 'tis no more like his Stile, than Dr. Case's like Dr. Atter—s; A Prelate on his Side spoke to a great Temporal Lord in Commendation of it; who answer'd, he should admire it too, if he did not know the Man, which consider'd he really expected (and well he might

Si quoties peccant Homines sua Fulmina mittat) a Thunder-Bolt from Heaven to strike him dead. A certain eminent Lady, who had some Reason to know him said, I heard him with Horror. And the Story of that other Lady is in every ones Mouth, to whom he had shewn his Sermon before he preach'd it; and given her a Key to it; this upon the Revolution,—this upon King William,—this upon the Min—y,—this upon the Lord Tr—r, &c. who upon hearing his *παλινοδία* cry'd out with Astonishment the greatest V——under the Sun. But the Supplement to Faults on both Sides

Sides, represents him worse yet, as making a *Jest* of all that he said at the *Bar*, in private *Conversation*.

The following Relation is very true. One of his own Order, who was with him at the Tavern in the Evening Nov. 5. did report to him, that some of the Company were in Pain for him, lest he shou'd be charg'd with reflecting upon some great Men; says the *Doctor*, I fear not, *I only wish that the Dean had been in his Stall: I would have thrown my Volpone directly in his Face.*

Indeed whosoever after his most solemn *Protestations*, and awful Appeals, to the great God and the *supreme Tribunal*, for his sincere Affection to the *Revolution* and *Hannover Succession*, and his *Abhorrence* of any *Reflection* upon the Government enough, as one well observes, to make an *Heathen-Moralist* tremble; join'd with an Account lately given in Print, of one, (as I remember a *Justice of Peace*) who took the *Abjuration* in open Court, and intermix'd by Way of *Parenthesis*, turning aside to one who stood near him, *G—d d—n me if ever I keep this Oath, &c.* whosoever I say, will for the future, lay any Stress, upon the Professions and Declarations, how solemn and numerous soever, which Men of that Party and Principle make; must be under the Power of strong *Delusions* to believe a *Lye*.

For the most that even the largest Charity can do in the Case, is to choose which Side of a *Contradiction* you will believe: If they are true to their Principles, their Professions must be false. For as *Horace* in a like Case,

————— *Pergis pugnancia secum*
Frontibus adversis componere, —————

He that can reconcile *Absolute Non-Resistance*, and the *Lawfulness* of the *Revolution*; *Hereditary* and *undefeasable Right*, and the *Succeſſion* of *Hannover*, (when so many, nearer in Blood are set aside) must have a Reason of a quite different *Make* and *Turn* from the Rest of Mankind, or a Faith as blind and implicate as the *Romanists*; and is, to say all, compleatly ripe for *Transubstantiation*. Wherefore 'tis not without evident Reason, that Mr. *Lesley* triumphs so much in his *Good-old-Cause* reviv'd; and cries so loudly, *la Victoria*, as if the Day were already their own: For a Man of his Parts and Penetration, could not but perceive, that these new-advanc'd *Tenets* lead directly to the *Pretender*; accord-
 ing

ingly he concludes with the greatest Assurance, from so hopefull and promising a Dawn, that it will *shine more and more, unto the perfect Day.*

But supposing we could be, as I think 'tis impossible, mistaken here, it cannot be deny'd, but these Positions blacken the Memory of King *William*, and make him an Usurper, for the last seven Years, whatever he might be the Rest of his Reign: For besides that Hereditary suggests, that King *William* wanted such a Title; 'tis most certain, there was no Bar or Incapacity upon *Her present Majesty*, and it follows, if the Right to the Crown be *Hereditary* and *indseasable*, that must be a Kind of *Interregnum* and the *Constitution* off the Hooks all that while.

To return from this necessary Digression to our *Doctor*, the Vth. Charge I shall lay against him, is, that of great *Profaness*, most unbecoming a *Christian* and much more a *Minister*. There needs no fuller Proof on this Head, than his own Writings: For certainly, a *Lucian* or *Celsus*, a *Butler* or a *Brown*, could not have treated sacred Things in a more irreverent Manner: He has all their *Profaness* but none of their Wit. (d) *Sanctifi'd Villany sanctify'd spleen*, concerning the *Societies for Reformation*: *Sit as demurely as the st- Saint of 'emall*; is not this *ridiculing* the Language of the *Holy-Ghost* if not *blaspheming* him, as if he could or would make villany and Malice holy, (for 'tishis office to sanctify) or infuse the Craft of the *Serpent* into *Saints*. But that's a Sentence enough to strike any pious Soul with Horror, *Hypocrisie is the main Perfection of the Saints*. (e) With greater *Profaneness*, if possible, he makes his *true Churchman* to be his *God Almighty* [under all Circumstances like that *God* and *Religion* he believes and serves, without *variableness* or *shadow* of turning, but is the same to day, to morrow, and for ever.] I may venture to say this is downright *Blasphemy*, to ascribe the *incommunicable Attribute* of *God* to a fallen fickle Creature, who is not the same as to Body or Mind twenty four Hours together. Such Passages as these are enough to make one think him (if not what he says some take

(d) *Derby Sermon.* (e) *Sermon at St. Pauls.* (f) *Character of a Low Churchman.*

him for) a *Papist disguis'd*; yet what is as bad, an *Atheist barefac'd*; which Charge has but too strong a Foundation in the following Account which I had from very good Authority. When he was Curate and partly Chaplain at Sir C^o— H—rs, the Living became void, and every one expected that he would have had the Refusal of it; but the Mother (highly esteem'd for Wisdom and Piety) sent for Mr. W—, and made him the Offer: He humbly thank'd her Ladiship, but desir'd to be excus'd, because he intended to return to the University, and finish his Studies; but said withal, I wonder you do not tender it to Mr. S——. O fie, said the Lady, pray do not name him: He's a sorry Wretch; he'll go into the Kitchen among the Servants, and banter the Torments of Hell-Fire before them. I think that Passage favours either of Atheism or gross Ignorance. *With what Impudence can* (he should have said with what Face, for as he has worded it, 'tis as he modestly tells the Bishop a Bull) *such Wretches presume to take upon them the sacred and inviolable Title of the Church, who are for undermining the Civil State and Government, upon which alone it depends.*] Here's Doctrine for a zealous Church-man! much like that in his Gun-powder Sermon. [*The Test-Act is her only Security.*] Another would have said, *under God*; but 'tis too plain, *God is not in all his Thoughts.* The Church depends upon the State alone, and consequently there is no Providence, no Promise of Christ, that the Gates of Hell shall not prevail, no everlasting Arms underneath to support it.

The Sixth Charge I shall lay against him, is of most *unchristian Imprecations*, which are a Mixture of both the former *Rage* and *Profaness*, and therefore not strictly reducible to either. His Sermons are Evidence sufficient on this Head; for indeed *his Preaching is of Cursing and Lies*; but I have also too many Instances with his common Discourse. He was once railing in his usual Rancour against the *Dissenters*; and one ask'd what he would have done with them as the Case now stands, there being such Numbers of them in the Nation: His Answer was, *Do*

(g) *Character of a Low Churchman.*

with

with them, d—'em. Nay, during his very Tryal, when one would think the awful Providence he was under, should have restrain'd him, how strong soever his Habits were, (especially if as he declar'd in his Progress, *he expected nothing but Death*, for which I am very sure he was forrily prepar'd) when any thing displeas'd him, *the D—l take 'em*; and once when his own Servant came to him about a Matter he did not care to hear, he said, *A Plague take you*.

A Seventh Article is very *foul Dealing*, nay if the Account be as I have had it from several Hands, with very little Variation, it falls under his own *darling Term of Villany*. While he was Curate of C—k in St—dshire, where his Behaviour will never be forgotten by some of the Inhabitants; his Inclination to keep much Company, his ill Habit of telling incredible Stories, his over-bearing Contempt of the Common People, his falling into the *Jacobite Party*, and his preaching seditious Sermons; especially a famous one at *Litchfield*, the Prosecution of which was drop'd in Disdain of meddling with an obscure Country Curate. But these Matters made a much less Noise among the People than his Love-Intrigue with a *young Gentlewoman* in those Parts of a good Family and Fortune, Mrs. J—s of K—y, which he carried on with great Privacy, as apprehending the Resentment of her Parents: when he had entangled the *young Gentlewoman's Affections*, he deserted her for another Pursuit; she expostulated with him upon his Inconstancy and Falshood; he deny'd it with many Protestations, but at length she was *fatally convinc'd* of the Truth, and *lost her Senses upon it*. Her Parents not fully knowing the sad Occasion, broke open her Cabinet, and found the Copies of her own modest and *affectionate Letters* to him, and many of his Answers, solemnly declaring his Love, and making *dreadful Imprecations* if ever he forsook her for any other Woman in the World. In short this young Lady dy'd, and he *surviv'd* without Shew of Repentance. This is all Matter of Fact, that can be attested by those of that Family who are now remaining in very good Repute. If Bishop Grindal was a *perfidious Prelate*, I'm sure he was a *more per-*

perfidious Suitor; and I am apt to think that the Guilt of these horrid Crimes has had that Effect upon him, that he has never since been calm and compos'd. I hope the *Ladies*, who are his chief Advocates from a Compassion natural to their Sex, as pitying one under Prosecution, will from hence be touch'd with some Sense of the Wrongs done to their own Sex, and not be quite so zealous for him as they have been. Especially when they have heard and consider'd,

The Eighth Article, *viz* of great *Immodesty* if not *Lewdness*. For to pass by the Story of *J———y W———r* as not sufficiently attested, tho' I have it from honourable Hands; and his smuggling and towzing the Wench at his Inn in *Woodstock*, ('tis said he design'd something more had she not been too strong for him) which tho' but a youthful Frolick, did not become the Gravity of a *Missionary* in his solemn Progress. *St. Paul* would scarce have done it, when he went about confirming the Churches. I have another Account from *Southwark*, where at a *Christning*, after Supper he stood up and said, he must ask the Question whether there was not in the Company a Woman with Child; while the Women were smiling at one another, says he again, I must know, for there's a Proverb in our Country, *that when the Parson christens the Child, if none of the good Women are breeding, he forfeits his Braeches*: Now besides the great Indecency of such Smut at so sacred an Ordinance, and the Rudeness to the Company, what a foul Intimation does it carry, as if every *Parson* were a *Belswagger*. I have heard from one who liv'd some time with him in the same House, that he has affirm'd, 'tis no Sin to lie with a single Woman, and no great one with a married. If these things are true, as I have Reason sufficient to conclude, I'm afraid his long *Celibacy* is not the Effect of his *Continence*, but a *Dread of Confinement*; for who (say our *Libertines*) would be ty'd to a Tree that may range in a Wood?

I cannot but cite under this Head one unparallel'd Paragraph. *A Man cannot but wonder at the strange Impudence*

(h) *Character of a Low Churchman.*

of

of this Author, who in the very beginning enters upon an Inve-
ctive against that Practice which this very Paper is so notorious
an Instance and Example of, (that's like Freedom and Li-
berty soon after, my Saddle and thy Saddle). But always the
Cant of a Whore is upon Chastity and Modesty more effectually to
blind and catch her Cully. I shall add the Answerer's Remark,
and then make my own. The Character of impudent, up-
on a Bishop, is not very usual, and I'm sure those he calls
Low Church, have learned a little better Manners; let me
add, to compare a Bishop's Advice to his Clergy, with the
Cant of a Whore, is yet an higher Proof of his Breeding.
But what I chiefly aim at here, is how he came so well ac-
quainted with a Whore's Cant, and the Terms of the
Town, catching her Cullies? Some would suspect he had
been catch'd himself, and so had bought his Experience
dear; the best we can suppose is, that he has learn'd this
Mystery of Iniquity (which I never heard of before) from
J—y W—r, or the Men of the Town, which will not
greatly mend the Matter, for sure none have made him
their Father Confessor.

The Ninth Accusation of Drunkenness, will scarce be de-
ny'd by the most zealous of his Friends (if by himself).
They own, that he lives freely, and 'tis well known what
the real Sense of that Expression is. He loves his Church
(*Dic quibus in Terris & iers mihi magnus Apollo*) his Friend
and his Bottle; the last, I'm afraid at another guise Rate
than he did his Mistress, and 'tis not a small Matter will
part 'em: I was assur'd by one, that he sat to it at an
Inn upon the Road, from Nine at Night, till Ten the
next Morning; and all the Town rings of his being Low
Church at Sr. J W—r's in Oxfordshire, that is laid flat un-
der the Table, which gave occasion for that Sarcastm,
*There lies the Pillar of our Church; or as the Hemp-man
at Warwick, The Stay of the Nation.*

Which brings me to the Tenth Article, viz. Of Gaming,
and that at a very improper Time, and attended with
another heinous Sin, in the Account of the Reformers, but
a Peccadillo with High-Church and Papists, viz. The Pro-
fanation of the Lord's Day: One assur'd an intimate Friend
of mine, that he had play'd at Cards with him often on a
Sunday;

Sunday; and once as he was in the midst of his Game, the Clerk came to remind him of the Service he was upon, and ask'd him if it were not Time to get ready, for the People would be quickly coming to Church: *Why, you Fool,* said he, *my Sermon is ready cut and dry'd.* Which gives me an Hint for,

The Eleventh Accusation with Respect to his Office, which he so much *magnifies*, and that is, *very great and unexcusable unfaithfulness*, and taking a Charge which he can never fulfil (tho' he had more than enough to serve any reasonable single Man before, especially one who will own no Relation but where he pleases) for *filthy Lucre's sake*; which makes me strongly suspect him, tho' I will not make a separate Article of it, of *Avarice*; I may safely say, a greedy desire of the *Mammon of Unrighteousness*. Would any one have imagin'd that heard him express his Concern at his Tryal, ⁽ⁱ⁾ as one of his sore Afflictions, *That he could not perform his Duty to his Flock, over which the Holy Ghost had made him Overseer,* (he might in Reason have expected a sorer Affliction to come within *Timber*, in another Sense) that this zealous *Minister of the Gospel*, as he styles himself, tho' he would have call'd it *canting* in another; would the very next Month take a large Parish with *Cure of Souls*, as far as *Wales*, where he cannot go at most above once a Year, and probably will not above once in three, when he had so vast a Parish upon his Hands already, and he could preach to neither of them these three Years. Whatever may be said for two Livings with *Cure of Souls*, where the Parishes are not large, nor the Distance between them great, so that there may be Time, by a double Diligence, to watch over both; I'm sure, he that would take such a Charge many Scores of Miles from the Place of his Abode, can never be in good Earnest with God, nor understand the Nature and Obligations of his Function, but values the Fleece more than the Flock, and cannot say with the Apostle, *We seek not yours, but you*: Yet this is he, forsooth, that must teach the Bishops their Duty, and charge them to perform it, that takes upon him the *Care of all the Churches*, and has made himself the *Keeper of the Vineyards*, but his own Vineyard has not kept; nor this

(i) Yet he has taken Lodgings now, in St. Martin's-Lane, and has left his dear Flock to show himself daily in the Lobby, and Court of Requests.

great Mortification, when he had been tampering in so many Counties, could carry the Election in his own *Borough*, from whence 'tis plain what an *awkward Tool* he is.

The Twelfth Charge I shall exhibit against him, is of many notorious Falshoods both in *Doctrine* and *Fact*. *This* and *Sedition*, are the Substance of the *Articles* brought against him, and prov'd upon him by the *Honourable House of Commons*: As to the perverting of the *Holy Scriptures*, which is the worst of Falshoods, the *changing the Truth of God into a Lie*; not one of his Council said a Syllable in his Defence, but shifted off that Part upon him; who left it also wholly untouch'd, under Pretence of reserving that Matter to the *Supreme Tribunal*; as if it belong'd not in the least to the Cognisance of his Judges.

The false Representation of the passage about *Elisha*, I am willing to impute to *Ignorance*, and *disuse of the Bible*, and his Council own *he was mistaken in it*, but 'tis a Blunder for which a School-boy, I'm sure, under my Master, at the Top of the School, would have paid dear. That *King William* disclaim'd all *Imputation of Resistance*, is also confest by his Counsel to be false; and Sir P. K—g has abundantly prov'd him a foul Slanderer of *Archbishop Grindal*; but the Bishops of *W—r* and *S—m*, he has bely'd without Measure, and he knows, as the Answerer tells him, to the *Character of a Low Churchman*, that his *Consecrating Scotch-Cloth*, is a gross untruth.

Under this Head of *Lying*, I shall add a gross Forgery; I cannot call it a *pious*, but I may a *seditionous Fraud*; when he preach'd the ^(k) *same Sermon*, which I find has been a common *Hack*, at *Oxford*, (for he did not think so great an *Auditory*, as the *Magistracy and Companies of London*, deserv'd the Honour of a new one) that he might represent the greater *Danger of the Church*, from the *Resolution of the Two Houses*, and the *Declaration of the Queen*, he cited this Sentence as from a *Latin Historian*, *Nunquam magis periclitata est respublica Romana quam cum nemo eam periclitari ausus sit asserere*. Many of the Scholars were so pleas'd with that pointed *Latin Sentence*, that they ask'd him from what *Author* he had borrow'd it. He would at first have upbraided their *Ignorance*, without betraying his own *K—ry*, but

(k) He lays in his Answer a great Stress upon this Plea, that the Vote of both Houses was past 4 Year ago; whereas he preach'd the Sermon within a Year after the said Vote.

when they had search'd the *Classicks* and found no such thing, they brought him to a silent Confession that he had no Authority for it but his own *pretty Invention*.

But after all, I expect some of his blind Votaries will reply in answer to what has been said, we know all this as well as you can tell us, and perhaps a great deal more of the same Kind) and like him the better: for he is just as we would have him; tight for the *Church*, no Enemy to the *Pretender*, but for none of your *Puritanical Preciseness*, and a mortal Enemy to *Reformation of Manners*. As a Country Gentleman came to a worthy *London Divine* whom I knew, to help their Parish to an honest Parson, and asking him what he meant by honest; he told him they had some Gentry who were for one that would be Company, give them a short Sermon in the Morning, and after Prayers in the Afternoon go and take his Bottle freely, and be merry amongst 'em.

Having done with what particularly concerns their *High-Priest*, or rather *Idol*, not of Silver or Gold, but of *Brass*, if any Metal to all; I shall now proceed in my intended Description of an *High-Church Fanatick* in general, and lay down the chief of those *Paradoxes* or *monstrous Positions* which make up this *mad Philosophy* (as *Tully* stiles *Epicurus's*) if that term may be apply'd to them since *Confusion to Philosophy*, i. e. the *Friends of Sophia*, is become the *Favourite Toast*.

The First and Fundamental Maxim, the *very Pillar and Ground of their Doctrine*, is this; 'Tis better to be a Papist, than a Presbyterian: I take It for granted, that most People have heard this openly maintained, and 'tis with some next to Heresy to deny it. If I am rightly inform'd, 'twas for confuting this *High Church Principle* that the *Mayor and Aldermen* of S—— took such Offence at their *Bishop*, as to order the *Serjeant* to take up the *Mace* and go out of the Church; no Doubt with a Design to draw the whole Congregation after them: An Insult that no *Bishop*, *Protestant* or *Papist* ever receiv'd before; and such a Peice of *Fanaticism*, as the *Quakers* would be asham'd of; who tho' they have sometimes silent Meetings, are never known to break up as soon as one begins to speak; *But where Envy and Strife*

The Shame of being detect'd in that Forgery, hindered him from printing the Sermon then, and so it was, reserv'd for more Mischief.

is,

is, there is Confusion, and every evil Work.

To give the Hearing is a Respect we owe to the meanest of Men, much more of Ministers, when delivering their Message from their Great Master, as his Embassadors: And is it possible it should be deny'd with such Circumstances of extreme Rudeness by those who glory in their Zeal for Episcopacy, to their Aged and very Learned Diocesan in his own Cathedral? This was look'd on in France as a Passage that deserv'd a Place in the Paris Gazette, to let the French see how low the Revolution Interest is sunk amongst us, and into what Contempt the chief Promoters of it are fallen; and consequently how ripe we are for another, in order to revive their Courage, and buoy up their sinking Spirits.

But it seems the Bishop touch'd upon a sore Place, they knew this Notion was calculated for a Tavern, and not for a Temple: It may pass, over a Bottle, when Confusion to the Presbyterians is the Toast; but would not bear what he was about, a calm Debate; stating fairly (as I heard he did) what a Presbyterian is and holds, and what a Papist; and then leaving it to their own Reason which is worst. For indeed there is scarce one in 100 of those who maintain this Assertion, that knows what the Word Presbyterian signifies, or whence it is deriv'd, and what is the Form of Church-Government by which they are specify'd; and therefore I wonder they do not rather use their darling Term Fanatick, than Presbyterian; according to a late wise and learned Address, that sets Popery on the one Hand, and Fanaticism on the other: (I hope they understand Arms more than Arts, and are better at fighting than distinguishing, or we shall be very sorrily, as we have last Year been, defended :) For this is truly a Distinction without a Difference, and consequently a Division into one Member; as if Popery were not the rankest Fanaticism that ever the World saw. The Sectaries are said on all hands to have borrow'd the King-killing Doctrine, which is the main Blot in their Scutcheon, from the Papists; and they try'd it but in one, the other in sundry Instances: And as for their Worship, let any one but see the antick Dress and more antick Postures of their Priests at Mass; and above all that Sacrifice of Fools in an unknown Tongue, and take 'em for other than Fana-

ticks, or rather *Bedlamites*, if he can. To observe a Company of poor deluded Souls mumbling over their Beads, and saying *Amen* to they know not what; crossing scores of times their Breasts and Faces, and knocking their Heads against the equally intelligent Stones; praying to *Saints* and *Angels*, who ('tis more than likely) hear nothing at all of the matter; is a Scene of Distraction beyond what the most *Enthusiastick* Assembly amongst us can shew; who, whatever their Method may be, speak things easy to be understood in their own *Mother Tongue*; we have the plain Verdict of Scripture as to the one, *1 Cor. 14. 23. Will they not say ye are mad?* But I cannot find *Extempore Prayer* condemn'd as *Fanaticism*, or any Insinuation of such a * Charge.

How strangely is the Case alter'd since 1680? when *Richard Thompson*, Clerk, was impeach'd by the *House of Commons*, *Ven. 24 Dec.* for having preach'd at *Bristol*, that the *D—l* blusht at the *Presbyterians*—that a *Presbyterian Brother*, *qua talis*, was as great a *Traytor* as any *Priest* or *Jesuit*—That he hop'd the *Presbyterians* would be pluckt out of their *Houses*, and their *Houses* burnt. With other things agreeable to the Spirit of the *Doctor* and the Practice of his *Mob*; but the sudden Dissolution of the *Parliament* put a stop to the *Impeachment*.

Now what gross *Partiality* is betray'd in that *Address* between *Popish* and *Protestant Dissenters*, and how evidently in favour of the former? They have not only the first Place, but all the Respect they can desire: Their Way is called by no harder Name than *Popery*, i. e. *Subjection* to an *Universal Bishop*, which they not only own but glory in: the other *Fanaticism*, which sure the *Protestant Dissenters* never did, nor will allow to be any other but a *Term of Reproach* given 'em by *Rakes*. Do these worthy Magistrates find any such Name in the *Act of Exemption*? Sure they might have carried their Hand and Cup a little evenner, and call'd the 1st, if not *Idolatry*, as it better deserves than the other *Fanaticism*; at least as the *Exeter Address*, the detestable *Su-*

* But this Charge of *Fanaticism* against the *Papists*, is abundantly made out by the very Learned *Bishop Stillingfleet*. *Idol. of the Ch. of Rom.*

perstition of Popery : But doubtless this most obliging Complement will not be overlook'd by the Pretender, nor fail of a suitable Acknowledgment.

But to prove the real *Fanaticism* of those who advance this Tenet, and what a *Labyrinth* of Nonsense and Self-contradiction they are bewilder'd in. The same Persons who make the *Presbyterians* worse than *Papists*, nay worse than the Devil, before they are aware give them the Honour of being the best of *Protestants*, and far more zealous for the great Truths and Duties of Religion, than the soundest Members of the *Establish'd Church*; as if none could express their Indignation against Vice and Profaneness but they : and so like undutiful, ungrateful, nay false Children, bring a Reproach upon their Mother, and give her true Cause to complain of the Wounds which she has receiv'd in the House of her pretended Friends. The Attempts for Reformation of Manners, tho' many strict Conformists are engag'd in it, and the most active Promoters of it, are call'd *Fanaticism*, and as such condemn'd by the * Doctor, tho' he, and one Minister more, who was inform'd against for profane Cursing, and vindicates himself in Print by being provok'd, are the only Persons in *Holy Orders* that ever oppos'd them, or at least would be known to do it. One who din'd with the Doctor's Man during the Trial, upon his cursing the Meat instead of craving a Blessing, reprov'd him for so unchristian a Behaviour, upon which he presently replies (what I suppose he had learnt of his Master) *I warrant you are a Presbyterian*. And the Mob, like genuine Disciples of the Doctor, drew the same Conclusion in the height of their consuming Zeal : *He won't swear — He's a Presbyterian — Down with him*. I met not long since upon the Road some blustering Blades, who in great Endearment saluted each other with a Volley of Oaths and Curses, and upon my telling 'em such Language did not become the Figure they seem'd to bear, says one presently (tho' I was in a black riding Coat and a Band, an Habit which Dissenters scarce ever travel in) *You are some Presbyterian*. I was heartily sorry they had

* Cb. L. Ch. -ma. p. 10.

no better Opinion of their own Church: And once 'at a Coffee-house, tho' I was in a Night-gown and Neckcloth, upon a like Reproof, *What a D——l*, said one, *are we in a Presbyterian Coffee-house, that People cannot swear at quiet?* Now what baser Reflection can the bitterest Enemies of the Church of England make upon her, than such treacherous Espousers of her Cause? 'Tis abundantly plain, that 'tis not the Presbyterian, but the suppos'd Puritan, that offends them: For if a Dissenter will but drink as hard, and take in other Instances as great a Liberty as themselves, they'll hug and caress him, and any Difference in other Matters shall break no squares between them; whence it is but too sadly evident that their pretended Zeal for the Church, is directly against it, and is us'd as a Skreen for what the Church abhors, *Vice and Profaneness*. I knew one who was wont in Discourse to be ever admiring and extolling the Liturgy as the most perfect Method of Devotion the World was ever blest with, (and I believe there is not a better to be met with): and yet during all the time of Divine Service would be reading *Virgil* or *Horace*, which he held in his Hand for a Common-Prayer-Book. And some of the Lord-Mayor's Officers, who were always talking high, and drinking for the Church, as soon as they had attended his Lordship to his Place, would slip out to the Tavern or Ale-house till Sermon was half over, and then come in to wait on him to his Coach. Upon which my Friend, whom they us'd to reproach for a Presbyterian (tho' he was scarce ever in a Meeting) said to 'em, *What, Gentlemen, are you turn'd Presbyterians too, to come to Church constantly after the Prayers are over?* One of the mightiest Sticklers for the Church in the Kingdom, I saw the last time I was at the Queen's Chapel, sitting down, and laughing and talking all the while the *Te Deum* (which is indeed a most admirable Hymn) was singing, tho' Her Majesty was present.

The 2d Paradox of H. Ch. Fanaticks is to love the French and true Original Tories, i. e. the Wild Irish, far more than the Scotch and Dutch, who are the greatest Eye-sore to them next their Low-Ch. and Dissenting Brethren, on the Face of the Earth. This is a necessary Consequence of the former Position; for 'tis well known both the latter are Presbyterians,

byterians, and the former no worse than *Papists*; and *French Popery*, Mr. *Lesley* thinks, is no considerable Bar to an *Union*. With how much Warmth and Vehemence have I often heard the Gentlemen of this Principle declaim against the Inhabitants of *Frogland*, as they call it, and ridicule the *Hogan-Mogans* in the most scornful Terms? and now their *Sawciness* is become the grand Topick of their Discourse. Nay, I have heard some positively deny, that they have any Ordinances or Ministry, because not ordain'd by *Bishops*, and consequently maintain that they are no *Christians*. The same is apply'd to our *Northern Country-men*, upon whom the *Memorial* is very liberal in its *Invectives*; and while the late *Treaty* was on foot, how mightily did the *Scotch Union*, as they scoffingly styl'd it, stick in their Stomachs? How much more nauseous than *Garlick* or *Coloquintida*? And what would these *British Protestants* give, yea what would they not give or risque, to break the *Brotherhood* between *Judah* and *Israel*.

But what a blessed Scene of things, what a joyful Turn would it seem to many amongst us, if the *War* with *France* and *Spain* were once chang'd into another *Dutch War*? How light would the Taxes seem for such a Service? The *Spanish Invasion* with their *Instruments of Cruelty*, the *Gunpowder-Treason*, the *Irish Massacre* are nothing to the Business of *Amboyna*, which could yield a proper Subject for a *Tragedy* to inflame Peoples Passions, tho' none of the for-mention'd. On the other side how liberal are they in their *Panegyricks* upon the *Glorious French Monarch*? because he concurs with them in terming the *Hugonots*, *Fanatics*, and breaks their Preachers upon the *Wheel* when he gets them in his Clutches; the *Gallantry* and *Politeness* of that Nation compar'd with the *Clownishness* of the *Min-beers*? I've heard an eminent Counsellor of the *Temple* run on for an Hour together, in magnifying the Splendor of that Court, and the vast Riches of its *Ministers*, and when I answer'd that these were but *Golden Chains*; he reply'd, *I wish I were but to wear those Chains*. Now what can be *Fanaticism* or *Frenzy* (for these are the same) if this be not? to hate our Friends, whose Case is the same with, and Interest inseparable from ours, and doat upon our inveterate Enemies? To be fond of *Slavery* and bring upon our

Necks a Yoke of Iron, which neither we nor our Fathers were able to bear! Let them but read the Reigns of the 21st Norman Kings, or look but at present into the Palatinate, and other new Conquests, and (if they are not quite infatuated) they'll soon be of another Mind. Now are not such Persons like to act very vigorously and strenuously in concert with those whom they despise and abhor, against those they applaud and admire? May not wondrous Feats be expected from them? Are they not like to give dead-doing Blows, and to follow their Blows home, to bring them down whom they delight to exalt? Any one that has read the *Paris Gazettes* this Summer, especially the *Article de Londres*, April 18, 1710. cannot but see that their Expectations are as much risen as our publick Stocks and Credit fallen; and that they promise themselves Wonders from the Ascendant their High Church Friends have gain'd. Is it possible (humanely speaking) that the French King, who has been these Two Years suing for Peace (tho' his haughty Spirit could not stoop to the Terms) should after such a Blow in Spain, the Loss of so many Towns in Flanders, and being every where upon the Defensive, without gaining the least Advantage any where, talk so big of a sudden, make such mighty Efforts, and vast Preparation to act offensively next Campaign (as if like *Antæus*, from every Fall he rose up stronger) if he had not, as the Bishop of Troyes tells him, some mighty Prospects of things secretly working in his Favour.

A third Mark or Dignostick of an High Church Fanatick (which has always been reckon'd by all sober and modest Christians the Effect of *Enthusiasm*) where-ever 'tis found, is a Pretence to Perfection; a Thought that can enter into no Head that is not drunk with *Spiritual Pride*, and so has quite forgot the corrupt degenerate State of fallen Man, who is abominable, disobedient, and to every good Work reprobate; and therefore in many things offends daily; which Charatter takes in Communities, as well as single Persons; for we are all (says the Prophet) as an unclean thing, and all our Righteousnesses are as filthy Rags: and an undefiled Church of miserable Sinners certainly smells strong of a Contradiction. He that considers the once seven flourishing Churches of *Asia* (especially that of *Laodicea*, whose Ruin was her good

good Opinion of her self, *I am rich and increas'd in Goods, &c.*) cannot but detest the Arrogance of the Church of Rome (if she deserves the Name of a Church) who, tho' over-run with the grossest Corruptions in Doctrine, Discipline and Worship; tho' swarming with Errors, Superstitions, and even abominable Idolatries; and like fallen Babylon, the Cage of every unclean and hateful Bird; yet assumes the swelling Titles of *Infallible, Catholick, Apostolick, &c.* God be prais'd, it is not so with us, he has translated us out of the Kingdom of Darkness into his marvellous Light; but still let us remember by the Grace of God we are what we are; where is Boasting then? It is excluded: Let us thank God 'tis so well, and earnestly pray that it may be better, and not be high-minded, but fear, and say with the Apostle to our Fellow-Protestants, Phil. 3. 13. *Brethren, I count not my self to have apprehended, but this one thing I do—I press toward the Mark.* There is doubtless a National as well as a Personal Modesty expected of us; That nothing be done or said through Strife or vain Glory, but in Lowliness of Mind, let each count other better than themselves: For he that humbleth himself shall be exalted. I have been astonish'd to hear some Ministers in their Prayers before Sermon tell God what an excellent and truly Apostolical Constitution ours is, shining with Primitive Doctrine and Discipline, as if he did not know how Matters are amongst us. Instead of humbling our selves under his mighty Hand; this is indeed to come to him upon the Brag, and stand upon high Terms with him. But doubtless, however we may carry it towards others, instead of this Confidence of Boasting, it were both our Interest and Duty to walk humbly with our God; and rather bewail our Defects, than blazon our Achievements. The Pharisees Prayer would as ill become a Congregation as a single Suppliant: *Lord, we thank thee that we are not as other pretended Churches are, headed by Schismatical Presbyters, but holy and without blame before thee. We fast twice in the Week, and give Tythes of all things that we possess.* Scripture furnishes us with no such Examples, but many of the contrary Strain. This was the Style of the antient Church in her Addresses at the Throne of Grace, and the same our Church has taught us to begin with; *To the Lord our God*

belong, &c. and we lie down in our Shame, and our Confusion covereth us, because we have sinned against the Lord our God, we, our Priests, &c. But how must it look for some of her most profane and debauch'd Pretenders, to vaunt of their holy and undefiled Mother, (like the Jews, *We have Abraham to our Father*) who are themselves the strongest Objection against what they so confidently advance. It would become us all, and much more such unruly Members, to take the *Wise Man's* Counsel, *Let another Man praise thee, and not thy own Mouth, a Stranger, and not thy own Lips*, for were there no Tye of Humility in the Case, the Lord Bacon well observes, *Immoderate Praises are the greatest Disservice*, as being apt to raise Envy and Contradiction (for none can endure to be so unmercifully out-shin'd) Prov. 27. 14. *He that bleth his Friend with a loud Voice, rising early in the Morning, it shall be counted a Curse to him.*

But after all this cracking and crowing there are things amiss, manifestly amiss, and that by the Confession of the *Highest* amongst us: And I am but too certain, that those who make such a Noise about the Church, and such a Blustering for it, mean neither her *Doltrines* nor *Devotions*, which are sound and good, but the *Abuses* and *Corruptions* that are crept into it, and all the Danger they apprehend is lest those should be remov'd, as there is very little likelihood they ever will, at least in our Days.

Pluralities and *Non-residence* are a confest Abuse, for even the *Author* of the *Memorial to the Archbishop* (who is high enough of Conscience) makes great Complaint against 'em. I never yet saw any thing offer'd in their Vindication, nor can there be without gross Prevarication even against common Sense; and yet our *Constitution*, as *Apostolical* as 'tis, has not provided against this palpable Disorder. I never heard of any such thing in *Scotland*, or the *united Provinces*, and perhaps this is one main Cause of some Mens Spleen against them.

There is great and just Complaint on all Hands in the Matter of *Advowsons*. The *Tatler* (who he is I know not, but he's the greatest Wit I ever met with, and were he of Mr. Collier's Opinion about the Stage, might be an useful Censor) presents the World with a Letter subscrib'd *High Church,*

Church, complaining that the *Body of Mrs. Abigail is annexed to the Cure of Souls*, and consequently he cannot have the *Living without the Living Thing*. There is scarce one Living in five dispos'd of without some *valuable Consideration*; and what is the most flagrant Abuse, a *Bishop* cannot refuse a *scandalous or insufficient Clerk*, but the Patron will bring his *Quare impedit*, and be too hard for him, as the *Bishop of Oxford* lately found to his Cost and Sorrow.

The *Bishop of St. A* — as became a *Prelate* of his great Reputation, was very loath to let the *Doctor* have a Living in his *Diocese*, to make (as he will) a *Sine Cure* of; who told him by way of *Bravado*, (as who should say, Refuse me if you dare) *The Eyes of the World were upon him*: I hope they have somewhat else to observe, but *the Eyes of a Fool are in the Ends of the Earth*. I was assured by an able Counsellor, that *Insufficiency* is no good Plea at Common Law, the more's the Pity.

Is it not a burning Shame, that a *raw* and perhaps a *wild Youth* of 3 or 4 and 20, if he can get but a *College Testimonial*, which I never knew denied, or the Hands of *three Ministers*, can be made the *Pastor*, the *sole Pastor*, of the biggest Parish within *the Bills of Mortality*, if the Patron be but a Friend or Relation, which has the greatest Stroke in all Preferments; and when they are in, who can get them out? I never knew but one ejected, and that cost the Parish 1000 *l*. I knew one under Age, debauch'd, and *Atheistical* to the last Degree, who presented (upon what Terms may be easily guess'd) to a very great Parish, which is a *Corporation*, and his Father in Law and Guardian, (tho' he was a Counsellor) told me, he could not, tho' he fain would, prevent it. 'Tis too well known what sort of Christians many of our *Lay-Patrons* are; and that the Parson is expected to keep his Patron Company on a rainy Day at *Back-gammon and the Bottle*: And can it be thought, if he do not make a Peny of his Advowson, which *viis & modis* is generally done, he will look out an able pious Person faithfully to reprove him.

There is another yet more glaring Abuse, and that is, that *Papists* can present (unless *convict*, of which sort I doubt whether

whether there are six in the Kingdom) for who will be at the Pains and Charge to convict them? In the Countries where I am acquainted, they are caress'd by the Great Ones; and their Company, in publick, is thought no Disgrace, if not an Honour, by those who would not, for half they are worth, be seen familiar with a *Protestant Dissenter*. The late E. of Sal—y, a *bigotted Papist*, had the Gift of 16 or 20 the best Livings in the Nation; and I warrant such will be very careful to look out faithful Pastors to keep our *Mother as undefiled as theirs*: We have an Instance in Dr. Salisbury, executed at Tyburn about 9 Years ago, for forging Stamps; who, I am assur'd by one that well knew him, said *Mass* at his *Patron's*, and Divine Service at the *Parish Church*, the same Day. I will venture to touch upon one Abuse more, (tho' I know what will follow, and let the worst come that can, I shall not be surpriz'd) and that is concerning the *boasted Discipline of the Church*, which this *hot-brain'd Champion* so magnifies and makes his Pretence, for running down the *Societies of Reformation*: as if there were no Need of their Endeavours, when all Sins are so effectually restrain'd by *Ecclesiastical Discipline*. 'Tis well for him 'tis not what he pretends. We had a *Chancellor* who had the *Spiritual Jurisdiction* of five Counties, who was such a Swearer, I durst not be in his Company, (tho' I had much Business with him) for a Judge would not bear a Check from one under him. I once, with great Difficulty, got my *Church-wardens* to present a notorious Adulterer, who, tho' he had a Wife and 7 Children, openly gloried he had debauch'd most of the Women in the Neighbourhood. I went with them my self to the *Chancellor at Church*, to see him presented; but no sooner had he read the Article (being surprized not to find the wonted *Omnia Bene*) but he gave us, I remember, an angry Frown, and cried *Pish!* and I heard no more about it. Another Time, I got five or six presented for being drunk at a Funeral Sermon, and disturbing the Congregation; but Money (how much I know not) made up the Matter. I appeal to any ones Reason, Does it look like *Primitive Apostolical Discipline* for a *Beau*, with a *Sword* and long *Wig* and *Ruffles*, and often his *Snuff-box*, like the *Doctor* at the *Bar* of the House,

House, in his Hand ; to take Care that the Church be not corrupted from the Simplicity that is in Christ ? Do we think the incestuous Corinthian was thus brought to Repentance, and the Peace of the Church ? Or that the Apostle sent a Civilian of the Laity, as his Chancellor or Official, well skill'd in the Roman Laws, to see the Laws of Christ duly and *secundum formam* put in Execution.

For my part, besides 3 or 4 that have stood in a white Sheet for having Bastards, (tho' I never heard but of poor Whores that could not maintain 'em) and a few that have been made ask Pardon for calling their Neighbours Whores, and one Minister worried out of his Living and Life too, for denying the Communion to a Rake, before the Chancellor had excommunicated him ; I never could hear of any Examples this boasted Discipline has made, whereby to deter others from Vice and Prophaneness.

——— *pudet hæc opprobria nobis*

Et dici potuisse & non potuisse refelli. Ovid.

But because an Argument from the Mouth of an Adversary has or should have double Force to stop it : If our Discipline be so admirable, how comes the * Age to be so sunk into Sensuality, that it cannot bear sound Doctrine, and † that he verily believes there never were such horrid Blasphemies printed in any Christian State, &c. from the Foundation of Christianity to this Day ? 'Tis strange that such an Holy and Unde-filed Mother, who keeps such excellent Order in her House, should have such a vile and flagitious Family. Who does or can hinder all the Methods of reclaiming 'em, while she has the Law, the Ministry, and now the very Mob of her Side ? Ay, but Dissenters are tolerated, and they make it an evil and adulterous Generation ; they debauch the Age, and till they are rooted out or abjure the Realm 'tis impossible to make it sober and godly. There be not many Dissenters in the Fleet and Army, and they have no Seminaries nor Conventicles to propagate their Schism ; they are wholly under the Instruction of Church Chaplains, and most I believe, H. Church, and yet he that can come where three of them are together, and not hear as many Oaths

* Derby-Sermon. † Answer to the Articles.

and

and Curses as other Words, must have better Luck than I have hitherto had. Nine Parts in ten of the *Publick Houses*, whether *Taverns*, *Ale-houses*, or *Brandy-shops*, are stanch *Conformists*; and most of them have the *Doctor's Picture* in their chief drinking-Rooms, and some, as I have seen, his Sign at their Doors (the fittest *Post* but one that could have been found for him) and yet the Sensuality of the Age is not abated, no, not by the Sight of that *Reverend Face* that should awe them into Sobriety and good Behaviour.

The *Fanaticks* have very little Influence in the *Universities*, which are the Hope of the rising Generation; there, without Doubt, the *Discipline of the Church* may have free Course, and yet what just and general Complaints have we of the Disorders reigning there? How many prudent Parents, who are far from Puritannical Preciseness, are afraid to venture their Sons in them? I wish they had not so unhappily, by their printed Accounts of their Feuds, expos'd one another: but since it is out, I must say, that he who has liv'd as long as I have done, in one, and very near the other, whither my Business often call'd me, will be apt to say, *Surely the Fear of God is not in this Place*. The main things instill'd are, an extreme Scorn and Hatred of what they are taught to call *Fanaticism*; and I remember I was almost hooted at for having a Book of Mr. *Baxter's*, who was far enough from an *Enthusiast*, and a strenuous Asserter of *Episcopacy*, in my Study.

God be bless'd that we have many ancient, sober, grave Divines, who are *Incumbents* of the *London Churches*; but as for the last Shoot of young Lecturers, Curates, and Readers; as Mr. *Bickerstaff* has rightly taken Notice of their vain Affectation of the Politeness, Humour, and Terms of the Town, even in their Sermons, so there is little Difference between the young Clergy and the *Inns of Court Gentlemen*, except the Make of their Gowns, they give themselves to use the *modish Phrase*, much the same *Airs*, as their Acquaintance and Conversation lies much together. There is nothing more dreaded amongst them than a *whining Prayer* and a *canting Sermon* (as the Phrase is) 4 Minutes for the one, as I have exactly observ'd, and

and 25 for the other, is the *fashionable Stint*. You shall scarce ever hear of *Grace*, or *Godliness*, or *Saints*, unless by Way of Jeer or *Ridicule*; nor of the *New Birth*, *Conversion*, *Covenanting*, nor scarce of *Christ* or the *Holy Ghost*, unless at or soon after the *Three Feasts*; but some dry Sentences about *Virtue* (nay *Honour* is now a *Pulpit Term*) and those short of *Seneca* and *Epictetus*. The Truth is, since the *Doctor* and his *Pupils* have been more vers'd in *Rehearsals*, than in the Study of the *Scriptures*; the *Candidates* for *Holy Orders* have been many of them found in gross Ignorance. A present *Bishop* will testify that he lately refus'd an *University-Man* from Ordination, because he could give no Account of what Books he read; at last, his *Lordship* asking whether he had read the *Scriptures*, he modestly said that he had read the *New Testament*, tho' neither did that much appear by his Examination in it; but who can expect better, when such as our *Doctor* set up for *Pupilmongers*?

As to their Sentiments of *King William* and the *Revolution*, the Reverend D— of P——— has truly observ'd that the younger Clergy are generally and strongly disaffected: which Prejudices they bring with them from the *University*, where I found them strangely predominant. I made my Way through *Oxford* the Year *Her Majesty* came to the Crown, at the *Publick Act* that was kept for Joy of their Deliverance; and being in Company with many of my School-fellows and Contemporaries, I found the Discourse run strong in *Invectives* against the late deceased *King*. I was nettled at such *Ingratitude* and *Disingenuity*, and said, *Gentlemen*; Is this the *Tribute* you pay to the *Memory* of our glorious *Deliverer*, who you must confess sav'd us from *Popery* and *Slavery*? They laugh'd at me as a meer *Ignoramus*, and told me, *He came not to save us, but only to gratify his own Ambition, and that he was always an Enemy to the Church of England*. Pray, said I, how does that appear? I take him to have been her best and truest Friend. The Answer was, *He had made none but Fanaticks, Bishops*. Now these Notions, with the new vamp'd Doctrines of *Passive Obedience* and *absolute Non-Resistance*, let any one judge of what Efficacy they are towards securing

curing the *Hannover Succession*, and barring the *Pre tender*. These young Preachers shew'd their Talents and Sentiments notably this 5th of November, the chief Subject of their Thanksgiving, was the Deliverance *that Day Twelve Month* by that Prophet, that Angel of Light, (as one of the same Order of Angels styl'd him) the Doctor: The two other Deliverances were like *Almanacks* out of Date, the last was slur'd, and * one heartily thank'd God in the Pulpit, *that he had no Hand in the Revolution*; and do we think these Gentlemen have not their Cue given them by their Patriarch Lesley, and his Suffragan at Southwark, and they from another Court and See than St. James's and Canterbury?

The 4th Proof of *Fanaticism* in our Super-Canonical High Flyers, is the Method and Matter of their Prayers before Sermon, the only time they ever pray without Book, I cannot say by Heart. Every one knows, that the Charge of *Fanaticism*, at least on moderate Dissenters, is from what they call *extempore Prayer*, more properly conceived Prayer, for we should in Charity believe that they consider before-hand. Yet the Episcopal Ministers in North Britain never us'd the Liturgy, or any other Form that I can hear of, and their extempore Prayer does not make them Fanaticks, or if they are, being Non-jurors sets all right again. Now I appeal to any indifferent Person, which seems most consistent both with Reason and Scripture, to pour out our Hearts before God, as he shall enable us (for I believe he is not so apt to be offend-ed at a Word misplac'd, or a quaint Phrase, as our rigid Conformists suppose, but *where there is a willing Mind, accepteth according to what a Man hath*;) or to say what no Man knows what to make of, whether it be *Praying* or *Preaching*, and consequently whether we are to lift up our Hearts to God as *Suppliants*, or only to perform the part of *Auditors*. This is what they call *Bidding Prayer*. A great Prelate has observ'd, that this is one of the worst Reliques of *Popery*, that could be retain'd; for

* At St. Ben. Grace-Church.

at every such Clause or Paragraph they were wont to drop a Bead, that they might be sure they were not out in their Reckoning. The 55th Canon, upon which, if any thing, this Practice must be founded, says, [*The Minister shall move the People to joyn with him in Prayer.*] And therefore he should pray, and not barely tell the People they shall or ought to pray for the *Queen, &c.* Nor is their way much better, who tho' they address themselves directly to God, have little else to lay before him but the several Ranks into which Mankind are sorted, and what *Titles* modern Civility has confer'd upon them. I would not be so understood, as if I dislik'd those Marks of Distinction, which Law or Custom has given to *Quality*; in due time and place they are very proper, but as in Addresses to the *Queen*, it is not (I think) usual to speak of her Subjects in such lofty Terms; nor is she won't to give them. I suppose if any one were to deliver a Message, he would say to *Her Majesty*, the Lord Chancellor sent me, and not the *Right Honourable the Lord High Chancellor of Great Britain*: so much more when the *Infinite Majesty* of Heaven is directly apply'd to, that of *Elihu* is a very reasonable Postulation, Job 32. 21. *Let me not, I pray you, accept any Man's Person, neither let me give flattering Titles unto Men.* And the Reason is plain, *Isa.* 2. 17. *The Loftiness of Man shall be bowed down, and the Lord alone shall be exalted in that Day.* As to Chaplains, who in Humility express their Respect to their Patrons, I have nothing to say; but for those who depend only on God, to come to him with such a Train of Titles, as if they expected God should deal out his Blessings, as *Joseph* did his Messes to the Eldest, according to his Birthright, and the Youngest according to his Youth, in proportion to their several Preferments. The most Reverend Father in God, the Lords, the Archbishops, the Right Reverend, the Bishops, the Reverend, the * *Priests and Deacons*, (which carries a Complement to themselves by the Way) the Right Honourable the Lords and others of the Privy Council, the Worshipful the

* The Canon has left out all this, and so disallow'd it.

Magistrates, the *Two famous Universities* : What can be more absurd than to go to the *Herald's Office* for an *Office of Prayer*, and use *Guillim* instead of a *Directory* ; and what is such a Prayer (of which sort I have heard many) but as Nero said of *Seneca's Writings*, because of his short independent Sentences, *Arena sine calce*, Sand without Lime to bind it ? a Collection of *Names and Words* without one Petition, except the common Verb *bleſs* to hold them together. And this Absurdity they run into, for fear of what the Dr. calls *extempore Cant* (which I never knew apply'd to Prayer before) or as he varies the Phrase, and ridicules all that is serious, *whining out a long Prayer before Sermon*.

Now these Notions and Practice make 'em not only incapable of praying in any *ſpecial Caſe*, and many ſuch there are for which the whole Liturgy will not furniſh them with a proper Prayer ; which made a Parſon, when a Butcher deſir'd publiſk Thanks to be return'd for his narrow Eſcape from an Ox that had dangerously wounded him, Church him (as we call it) with that Form : *Forasmuch as it has pleaſed God to deliver you from the great Pain and Peril of Ox-goaring, you ſhall therefore give hearty Thanks to God, and ſay : I am well pleaſed, &c.* But further it betrays them ſometimes into the groſſeſt and worſe than *Fanatick Blunders*. I had this Account from an *H. Ch.-man* (as I had alſo the foregoing,) that one he knew being ſent for to pray with a Knight on his Death-bed, he begun the *Litany*, but when he came to that Petition, *From Lightning and Tempeſt, &c.* the Knight who could command himſelf no longer, interrupted him, and ſaid, *I beſeech you, Sir, ſuit your Prayers more to my Caſe, I am under no Apprehenſion of Lightning and Tempeſt ; but have been a very great Sinner, and am in great Doubt as to my everlaſting State.* The Parſon being put out of his Rote in the beſt Collect he could make, deſired God to *extend his Mercy, and grant a Pardon to this Right Worſhipful Sinner.* This puts me in mind of a very proper and pertinent Queſtion, ask'd by the late Duke of *Bedford* (who tho' a Man of Moderation, was no Diſſenter) when one recommended his Son to him for his *Domestiſtick Chaplain*. Sir, ſays he,

Can

Can be pray? I do not mean can be read Prayers, that I take for granted, but I expect somewhat more from one of his Function.

What a monstrous Assertion was that in a Sermon at Mercer's Chapel, Jan. 15, 1709. [*That all extempore Prayer (not excepting that appointed in our Office of Ordination, which is alone a sufficient Warrant of the Church, to be the Inspiration of the Devil.*] I suppose 'twas borrow'd from Mr. B—'s parallel Sentences, that 'tis an abominable Invention: and [*the Engine that Satan ever us'd to subvert our Saviour's Kingdom.*]

It's amazing to me how any Man of Sense can be so bigotted, as to think none but the *Common Prayer* is pleasing to God, as the * *Doctor* p'ainly intimates, and as I heard another of the *same Class* confidently affirm in the Pulpit, that *if the Angels in Heaven serve God by a Liturgy, they could not have a better than ours.* I suppose they would not, as an ingenious Person reply'd, have so often *miserable Sinners.* Now all the Prayers that are daily us'd, except the *Offices of Baptism, &c.* and the *Scripture Hymns,* may be printed in one large Sheet of Paper; and can we think, tho' God be not like us, pleas'd with Variety, he would never hear more from us in Publick to the End of the World? Why may it not be suppos'd, that we may address our selves to God for a Quarter of an Hour, with good Sense and Language, when we have so copious a Theme as his Glory, our own and our Fellow-creature's Happiness both present and eternal; as a Lawyer speak for an Hour or more at the Bar, or a Member in either House, amidst so many sharp Criticks; upon a single, and perhaps that not a plentiful Head of Discourse.

But as to the *uncommanded Practices* of singing Prayers, especially the *Litany*, in a very *airy Tune*, much too *airy* for *miserable Sinners*, and the Prayer between the Commandments (which King *William* forbid in his Chapel, and *Her present Majesty* I find continues the Prohibition) this is what clashes with every Man's Reason; and such Musick must needs seem the harshest Dis-

* Charact. of a Low Church-man.

cord to a thoughtful Mind. Would any one that came to beg his Life, as we always do at the *Throne of Grace*, to shew the Greatness of his Concern, *make a Song of it*? Dr. *Wise the Musician*, when he was desir'd to set his Hand to a Petition he did not approve (it was for the Parliament's sitting in K. Ch. 2^d's Reign) wittily answer'd, No, Gentlemen, that's not my Business, but I'll set a Tune to't, if you please; and why should it be thought a more reasonable Service to chant out Suits and Requests to God than Man? I own the Rubrick allows the Litany to be either sung or said, and therefore the most decent and rational should be chosen of the alternative: but as to the Prayer between the Commandments, the Rubrick is this: [*And the People still kneeling, shall, after every Commandment, ask God Mercy for their Transgression thereof for the Time past, and Grace to keep the same for the time to come.*] and I appeal to Reason, whether Sol, la, mi, fa, with a Pair of Organs, be the fittest for this Purpose. Yet see the Blindness of H. Ch. Zeal. A Gentleman told me, that hearing some Company at a Coffee-house in Bath railing against the late Bishop of Bristol, and calling him (a Phrase much in vogue of late) *Fanatick in Lawn Sleeves*, he desir'd to know what they had to say against him, for he had never heard any thing of him, but what became a very *Worthy Prelate*; it seems all the Accusation they could bring was, that he had order'd the Litany in his Church not to be sung.

The 5th Character of an *High Church Fanatick* is that whereby He in whom are hid all the Treasures of Wisdom and Knowledge, prov'd the Scribes and Pharisees such; is their *tything Mint*, &c. and neglecting the weightier Matters of the Law; laying the greatest stress on the slightest Matters, and overlooking the most important. These preposterous Zealots had rather lose (I warrant) all the Spanish Dominions from the Allies, than *Bel and the Dragon*, tho' just as true as *St. George and the Dragon*, out of the Kalendar, which is some Plea for the Papists putting it into the Canon. And to part with the old Translation of the Psalms in the Liturgy, tho' confessedly faulty, or why was there a new one made? and in some places point-blank con-

trary

trary to the new, as [*they were obedient*] in the one, in the other [*disobedient*] to his Word; and Contradictions cannot both be true: Besides some Sentences that are scarce Sense, as *the Ground which he hath made continually—and take away their Iniquity, and thou shalt find none*, which I once heard a *High Church-man* make very merry with, as no better than a *Bull*. This, I say, would be thought by some a very dangerous Innovation. Now would not any one expect that such strenuous Assertors of the *Church's Authority* would keep to the *Rubrick* and *Canons* with the utmost Exactness? And yet I may truly say to them as *Christ* to the *Jews*, Did not *Moses* give you the Law? yet none of you keep the Law. They that are so forward to bind heavy Burdens, and lay them on Mens Shoulders, will not touch the heaviest, nor sometimes the lightest of them with one of their Fingers.

For instance, 'tis expressly requir'd in the *Rubrick* at the beginning of the Liturgy, that every Minister not lawfully hinder'd shall read Prayers daily in his Church, &c. I know not one Village in all my Travels where this is done, nor even Corporation, unless where a special Allowance is made for it. As for the Plea, that few or none will come; there are some leisure People in every Parish (as *Alms-folks* and *Pensioners*, besides *Gentry*) and most Ministers Families will make enough for that Promise, *Where two or three are gathered together, &c.* The very first and most solemn Part of the *Rubrick* before the Communion Service, is, [*So many as intend to be Partakers of the Holy Communion, shall signify their Names to the Curate at least some time the Day before.*] This is more than I ever knew done: I'm sure 'tis omitted in all or most of the *London Churches*. The reading the second Service at the Communion Table is wav'd by many of the strictest Conformists (for which no reasonable Man will find fault with them, it being an Inconvenience to most Congregations.) Nay, I have known a very *High Church-man*, whose Zeal is always up at *Wrath*, and wants but Power to reach *Persecution*, leave out the *Litany* for brevity's sake many *Lord's-days* together. The 75th Canon forbids all Ministers going to *Taverns*, other than for their honest Necessities,

cessities, and the playing at Dice, Cards, or Tables, and how well these are obey'd, I appeal to our zealous Southwark Canonist himself, whether the usual Adjournment on Evenings has not been from Ch—d's Coffee-house to the Queens Arms Tavern, at the West End of Paul's: where the Thanksgiving Supper for his Deliverance was celebrated with about twelve of his Brethren, with Plenty of Wine, and a Consort of Musick. I need not mention the 24th Canon, which requires Copes to be worn in Cathedrals by the Dean and Prebends at the Communion, which I never saw or heard of but at a Coronation, and what seems improper, a Royal Funeral in Westminster Abby. Likewise the 25th, which requires the Names of all Strangers that preach in any Church to be enter'd: I have preached in many, and never once had the Question ask'd me.

Cum multis aliis, quæ nunc perscribere longum est.

There is no *Dispensing Clause* in any of the foremention'd Injunctions, but they are as *positive* and *unlimited* as Words can make'em; nor were they ever *repeal'd*; from whence 'tis plain, after all the Noise and Pother they make about our *Constitution*, to blacken their Neighbours, who, to say the least, are as conscientious as themselves; they are *partial in the Law*; pick and choose which they like best, and set the rest aside; and, upon occasion, will make no Scruple to dispense with all; yet a boisterous Zeal for the *Church*, and against *Low Church-men* and *Dis-senters*, makes a full Atonement. I have often thought what a fine easy Life our *High-Flyers* have cut out for themselves, and how small *Parts* or *Pains* will do their Business. The whole of their Work is only to read, and that they may do with a fair Print, and their Thoughts be all the while upon what Objects they like best. I do not wonder they are so zealous against all *conceiv'd Prayers*, and other Performances that require a close Application, and keep the Mind upon the *Stretch*, and so is properly call'd *taking Pains*: for *much Study is a Weariness to the Flesh*; their Eyes and Lungs are all they have Occasion to exercise; what remains is to get a Discourse of half an Hours length, or less, once a Week, and how easily that may be done, without much troubling their *Books* or their *Brains*, is very well known. The

The 6th Mark of a *Fanatick*, which any Man in his Senses will admit to be such, is to *condemn themselves in that Thing which they allow*, and so play fast and loose with their own Principles, that no Man knows where to have them. The Chap—n of St. Mary Overcy, (it should be St. Tooley) is notoriously guilty under this Head, and his Council did not pretend to bring him off, but own'd, *'Twas his Unhappiness to speak obscurely, and they did not well understand him themselves.* (I know not how they should, when it was all the Way Henry against Sach—). King William disclaim'd all Imputation of Resistance, and yet openly appear'd in Arms, and at Wincanton and Reading his Forces were actually engag'd with King James's, and some slain. All that dissent from the Church are to be arraign'd as Traitors to the State; and Q. Elizabeth's wholesom Severities highly applauded: and yet he would not be so understood, (No, not he, good Man! not for the World, for he loves them as his own Soul) as if he dislik'd the Indulgence granted by Law: which as the Learned Bishop of Lincol—n, in his excellent Speech rightly observ'd, was to serve as a Back-door, to slip out at, when he should be call'd to an Account. So the Occasional-Bill, Dec. 1702. begins with a Preamble, *That the Church of England abhors Persecution for Conscience-sake, and that the Toleration ought to be inviolable;* and yet proceeds to deprive free-born Subjects of their Birth-right, which no Law has bar'd, and make them Gibeonites in their own Native Land. Was there no Persecution before that Bill; or was there no Church of England then in being? Have not I seen (and tho' I was very young it struck me with Horror, that such Things should be done in a Protestant Country) Officers entering into Houses, and haling Men and Women, commit them to Prison; Shops forcibly broken open, and the working Tools, i.e. Peoples Bread, seiz'd by Distress, for not coming to hear, (for such he was) a very ignorant Sor; and this was not Mob-Justice, as these last Twelvemonths, but by Warrant from Magistrates. The same Persons pretend a mighty Concern, that by **an high Road made in upon her Communion*

* Sermon at St. Paul's.

*the pure Spouse of Christ should be prostituted to more Adulterers than even the Scarlet Whore : Yet Dr. F—r was suspended for denying the Sacrament to such as only came to it as a Qualification to sell Ale and Brandy ; this was prostituting with a Witness, and making the Blood of the Covenant an unholy or κοινὸν a common thing, when it serv'd to set up a Publick House. And what a sad Case would it be for every Publican, Militia Officer, &c. thrice every Year to approach that solemn Ordinance, and eat and drink Judgment to themselves, not discerning (as who can imagine such ignorant Souls should) the Lord's Body. Once to do it is once too much, unless they were fitter ; but to repeat it so often, is doubtless to add Iniquity to their Iniquity. I had very lately, one came to me with a Case truly compassionate, and which gave me a very sensible Regret, and yet I knew not well what to advise. A poor Man, with a large Family, had a Tide-waiter's Place given him at the Custom-house, which he said he should lose if he did not take the Sacrament the very next Sunday, and he had then very great Trouble of Spirit, and Checks of Conscience ; and that Text, *He that doubteth is damn'd if he eat* (tho' he mistook the Meaning of it, for 'tis there of Things offer'd to Idols) sorely perplex'd him, and drove him to his Wits End. All I could say was to bid him pray earnestly to God, that he would guide him by his Counsel, and make his Way plain before him, and acceptable to himself. To starve on one Side, or be guilty of the Body and Blood of the Lord on the other, is like David's, a great Streight, and I believe he chose (for I have not seen him since) rather to trust God's Mercy for his Soul, than Man's for his Body. But a certain Great Man has found out an easie Solution for all such Scruples, in this pithy Sentence, to one who ask'd him whither he need qualifie himself again, having done it very lately ? [*What Damage is it to pledge the Parson in a Cup of Wine, supposing only the Wine be good ?*]*

Now what can be more unfair than to turn the Edge of that Act against Protestants, which was wholly intended against the Papists ; for Alderman Love, a Dissenter, was the grand Promoter of it ; little suspecting what an Use would be made of it, even after a Toleration : For surely in

vain

vain is the Net spread in the sight of any Bird. And why may not a moderate Dissenter, who does not scruple Kneeling (as few do); for Mr. Baxter, and several others of their leading Men, without any Prospect of Preferment have so far conform'd more than once to shew their Moderation; receive at the Hands of a pious and moderate Minister, as (God be prais'd) we have many such in the Establish'd Church, without being oblig'd to hear a scandalous, and unedifying Pretender to her Communion ever after: (and that such there are, the most zealous Conformist will scarce deny) which may happen to be the Incumbent or Curate of his own Parish: For who can profit by him (talk what you will of God's Blessing on his Ordinances, notwithstanding the Unworthiness of the Instruments) who gives his own Sermons the Lye every Day in the Week? And I must needs say, if the Ministers of the Church kept but to their own Articles and Homilies, and liv'd and preach'd according to what they subscribe: and a very few Abatements were made in Matters confessedly indifferent; the greater part of Dissenters might soon be brought over. But this Comprehension, this terrible Plot, worse than the Popish in some Mens Account, of those Ecclesiastical Achitophels, Archbp. Tillotson, &c. would prove the Bane of the Church, that is of such scandalous Pretenders to her Communion as this Reverend Rake, who would bring a Scandal upon Popery it self; and has given juster Exception to Dissenters, and done more to prejudice them against the Church, than all others together these twenty Years.

To touch upon two or three more Inconsistencies before I have done with this Head: It is a Riddle to me and many more, how the same Council could prosecute the Author of the *shortest way with Dissenters*, and that chiefly by Vertue of this Argument, *That he had insinuated as if the Church of England would use such rigorous Methods with Protestant Dissenters*; and yet defend Bonner the Second, who had then actually hang'd out the Bloody Flag; and since openly declar'd his Judgment for having all Dissenters drawn, hang'd, and quarter'd; besides consigning them to the bottomless Pit, and leaving them there

there with the Devil and his Angels: Whereas a good natur'd Papist would first try to pluck them as a Brand out of the Burning. Who would undertake to prove such an one (what I am sure passes all their Law and Logick to do) an innocent Man? How long will it be ere he attain to Innocency? But I find his Counsel was generally of his Mind: and one of 'em holds with him, that Archbp. Grindal was a perfidious Prelate, for not crushing the Puritans while they were few; as if nothing but Numbers (and who shall judge what Numbers) could entitle 'em to a Toleration. The next Paradox I shall name, is to suppose that K. James's Ecclesiastical Commissioners, i. e. the barefac'd Subverters of our whole Constitution, once profess Papists (and who knows how soon they may return from whence they came) and the vehement Opposers of the Abdication-Vote, are fitter to be trusted with our Laws and Liberties, Civil and Sacred; than the Seven Bishops Counsel, who certainly would choose the best for their own Reputation, and the known Opposers of Popery and arbitrary Power, who would never give way, no not for a Moment. But Ingratitude is a small Crime (if any) with High-flyers, and the Church is bound to pay no Debts, and make no Acknowledgments: Witness that Glorious Hero, K. William, whose Heart was half broke, and Days shorten'd by the barbarous Usage, repeated Affronts, and constant Oppositions of those whom he rescu'd (under God) from utter Ruin. Nor are they more grateful to the Duke of Marlborough and his Family, and General Stanhope, who have so bravely and successfully fought their Battles, and have none but Athenian Thanks for their Pains. I happen'd to set out on a Journey just when the News came of the Victory in Spain, and in about Sixty Miles riding, heard not one Bell stir all the way.

Once more, what a Clamour did that Party raise against the Kentish Petitioners, what an Outrage was it to a Parliament then Sitting, to beseech them to turn their loyal Addresses into Bills of Supply: and how roughly were they dealt with for suing to their own Representatives. Whereas now a Crew of Debauchees, headed by a barba-

rous Murderer; who undeservedly escap'd the Gallows, shall pretend to speak the *Sense of the Nation*, as if they were its true *Representatives*, (tho' one of the busiest Promoters of these new fashion'd *Addresses*, prov'd upon Trial, a *Non-Juror*) affront both Houses of Parliament, actually sitting, impeach their Proceedings, favour the *Criminal*, then under Prosecution before them; and (unheard of Insolencies!) Address the Queen to dissolve them, to the Joy of the whole Nation. If the present Parliament do not resent such Outrage, whereunto will these Things grow?

The *Seventh* and last Proof I shall produce of their Phrenzy (and such as deserves a *Commission of Lunacy*, if any would undertake to manage, and keep them from doing Mischeif,) is, that they are constant Promoters and Abettors of Tyranny both in Church and State, and offer their Service to enslave their Fellow-Subjects, and keep them under; upon Condition, they may be always uppermost, and trample upon them: But upon the least imaginable Failure of this Expectation, Nature presently rebels against Principles (for their Principles are very loosely held;) and I can safely say, and appeal to God and all the World, for the Truth of it; they are the most mutinous, discontented, factious and unruly Generation under the Sun.

As to their base and servile Flattery of Princes while they side with them; I heard a certain Doctor from these Words, 2 Sam. 3. 36. *And all the People took Notice of it; and it pleased them, as whatsoever the King did, pleased the People;* lay down this Doctrine, and it was the whole of his Sermon to flourish upon it, that we ought to approve and applaud all the Proceedings of the Prince whatsoever, without Exception. Dr. Ball's Law-Lectures are well known at the Temple, all is *Theshars*: By such Doctrines and Professions, were the Royal Pair drawn in, to copy after their Brother Louis le Grand: And I may be positive, at Westminster-Abby, where I heard one Sermon of Repentance, Faith, and the renewing of the Holy Ghost, I heard three of the other, and 'tis hard to say whether Jesus Christ or King Charles the 1st were oftner mention'd and magnified: Dr. B——ks has given in some Respect the latter the Preheminence:

As to Church Tyranny; Time was when some Hundreds of Clergymen, for refusing to read the ^(m) *Book of Sports* to be used on the *Lord's-Day*; were first suspended from all Office and Benefice, and if they refus'd to submit, were absolutely depriv'd; tho' they made a good Plea in Court, that the Matter of the said Book was against the *Law of God* and the *Realm*, and the Authority of Councils, Fathers and late Writers of all Sorts: Nor did the Declaration it self appear to be the King's, tho' publish'd in his Name; nor was there any Command of the King's, that it should be read by any in *Churches*, much less by *Ministers*; nor any Punishment threatned or prescrib'd for not reading it. Many other Preachers were suspended from their Livings, or depriv'd of their Fellowships, and expell'd the University, for preaching on the *Controverted Points*, contrary to the King's Direction: I dare set that *spiritual Phalaris Archbishop Laud*, against the cruelest Persecutor, the Sentences of the *Star-Chamber* (where he presided) were like *Draco's Laws*, writ in Blood; and so severe, that after the *Restoration*, when he was made a Martyr, that Court was thought fit for ever to be suppress'd. The Proceedings against ⁽ⁿ⁾ *Alexander Leighton*, D. D. were cruel in Extremity, and I do not remember in any *Christian Nation* the like. I. He was sent to the *High-Commission Court* to be degraded. II. He was severely whip'd in the *Palace-Yard*. III. He was then set in the Pillory, and had one of his Ears cut off. IV. One Side of his Nose was slit. V. He was branded on one Cheek, with a red hot Iron, with the Letters S. S. signifying a Sower of Sedition. VI. He was carried back Prisoner to the *Fleet*, to be kept in close Custody. VII. On that Day Fortnight, his Sores being not cur'd, he was whip'd again at the Pillory in *Cheapside*. And then, VIII. The Remainder of his Sentence was executed, by cutting off the other Ear, slitting the other Side of the Nose, and branding the other Cheek. Who wou'd not rather live among *Hottentots*, or *Tartars*, than such merciless Tormentors? Little less were the Sufferings of Hen-

(m) See *Rushworths Historical Collections*, Vol. II. P. 1. p. 45.

(n) *Id.* P. 2. p. 57.

ry Burton, (°) B. D. a grave City Minister, and one who had been Chaplain at Court; who for a Sermon preach'd the fifth of *November*, in his own *Parish-Church*, and a printed Pamphlet entituled, *News from Ipswich*, was adjudged to pay I. A Fine of 5000 l. II. To stand in the Pillory at *Westminster*, and then to have both his Ears cut off. III. To be committed close Prisoner (as he was) in a remote Castle and Island, where his own Wife was not suffer'd to have access to him, and an *Order of Council* (P) was afterward made, that he should remain without Pen, Ink or Paper, or any Book but the Bible and Common Prayer.

And to come nearer our own Times, when that *Inquisition Court*, was put down. See the Account of (q) *Samuel Johnson*, Clerk, being brought before the Bishops *Durham*, *Rochester* and *Peterborough*, Commissioners to exercise *Ecclesiastick Jurisdiction* within the Diocess of *London*, and being in full Court degraded, and deliver'd over as a meer Layman, to undergo the Punishments inflicted by the Court of *Kings Bench*, i. e. Whipping, Pillorying, &c. only for uttering what the World is now convinc'd to be true.

'Tis well for the *Doctor* his Lot did not fall in those *Sanguinary Times*, but under a Ministry, that both profess and practis'd, what he condemns, but enjoys the Benefit of, *true Moderation*.

As to our Civil Liberties, what can have a more dangerous Aspect (if it be not a downright Assault) upon it, than to tell Princes they are irresistible, (tho' a late Resistance sav'd us from Ruin): and to make a Tender of unlimited Obedience, (as our late Addressers have done); and how can they be tryed but by illegal Commands? for Allegiance, i. e. Obedience according to Law, is confest on all Hands, to be their Due: And there is Reason to fear, lest *Eastern-Prostrations*, (unknown in these Parts) come in Fashion amongst us. What is this but to invite them to assume and exercise Arbitrary Power, and promise to maintain them in it; and so to make their Court at the Expence of

(o) Speech of Archbishop Laud, at the Censure of Bastwick, Pryn and Burton. (p) Dated July xxx. 1637. (q) *Gazet*, November 20. 1686. Numb, 2192.

their Fellow Subjects Freedom, and give away what they have no Right to dispose of. There is scarce another Monarchy in the World, besides that of *Great Britain*, that is not *absolute*, or very near it. The *Sweeds* and *Danes* have lost their Liberty within our Age, and the latter by this very Means, as Mr. *Molesworth* in his *State of Denmark* acquaints us: one Party to wreak their Revenge on the other, inviting the King to assume *absolute Power*, and *Hereditary Right*, and so enslaving both. No doubt our happy Constitution is no small Eye-Sore to the *Neighbouring Tyrant* and he would spare no Cost to subvert it, that his own Subjects may be the easier under their Yoke, when none are free about them, to remind them of what they have lost.

Now I think that Charge is binding, in point of Conscience, (') *Ye are bought with a Price, be ye not the Servants of Men*. I have always observ'd, that *Rebels* against God are for making themselves and others *Slaves to Man*. *Subjection*, their Conscience tell's 'em, is due somewhere, and they had rather pay it to one of their own kind than *be in subjection to the Father of Spirits and live*, and make no scruple to render unto *Cesar* the things that are *God's*, being themselves without God in the World. The *Reherfer* tells us, to shew his Wit, great Charity, and *Politicks* together, that *Whigs* may creep in any where but into *Heaven*, where is *Absolute Monarchy* and no *Parliaments*, implying that such a State on Earth would be next to *Heaven*, and that *Parliaments* are the main Bar to *Perfection*: and doubtless his Admirers, which are very many are of his Mind.

Could a *Monarch* be found like God, of infinite Wisdom and Goodness, who cannot do the least Wrong, and who necessarily takes Pleasure in the Prosperity of his People; I should think *Absolute Power* well lodg'd in such hands, but as Human Nature is, since the fall, *Power* is too intoxicating a thing for a *Mortal* to be trusted with too far. Of all the *Temporal Judgments* that a Nation can groan under, *Tyranny* to a thinking Person is most unsupportable, and I dare affirm, it has made more ha-

(1) 1 Cor. 7, 23. And Gal. 5. 1,

vock among Mankind, than any Calamity, if not all together. He that has read the History of *Russia* especially of the *Grand Tyrant Juan Basilovitz*, and the Accounts of *Africk*, and the *Eastern Countries* (not to mention the old *Roman Emperours*) what Multitudes of miserable Mortals have been, and daily are sacrific'd to the Pride Caprice or Cruelty of a Fellow Creature?

Some of which as I have been assur'd by Eye-Witnesses, without any Shadow of Provocation, will slay with their own Hands, a Score or two for a Breakfast. (One Tyrant in *China*, slew as I cast 'em up, at several Times, One Million and two hundred Thousand, Men, Women and Children) not to mention the horrible Tortures and lingering Deaths that many are put to,

————— *Dirumque nefanda,*

Morem Savitia pereuntis parcere Morti. Lucan.

And sure *breaking on the Wheel* is one of the worst, which the *F. King* inflicts upon whom he pleases, without allowing them an hours time to prepare for Death. He, I say, that duly considers these Things, will see reason to wish that with *Lightning* and *Tempest*, &c this were aded and constantly us'd in our Litany, *From Tyranny and Arbitrary Power, Good Lord deliver us.* For my own part I heartily wish (if it be the will of God) to part with Life and Liberty together, and should reckon it worse than all the Evils that have or can befall me in this World, if the one should outlast the other. But I hope better things, and am, thro' Grace prepared for the worst.

FINIS.

Postscript.

SINCE these Sheets were prepared for the Press, the Two following Letters were communicated to me; the former is from an eminent Non-Juror to the Doctor; my Friend, who sent it me, is a Person of great Sense and Honour, and supposes it to be genuine, if not, the Doctor may soon disprove it; the other needs no more than its own unaffected Plainness and Sincerity to recommend it.

Bath, July 29th 1710.

THIS Morning I received a Letter from *H. Sa——ll*, which by the Paltriness, Inhumanity, and extream Insolence, I take to be writ by the Author of the scandalous Sermon, and not of the (most impiously) prevaricating Speech. I do very readily own, That you have been, and still are very instrumental, in bringing a Blot and Reproach upon (more than) your own Society: I do really esteem General Stanhope, a Person of great Honour, of a noble Understanding, and not altogether unskilled in Prophecy, viz. **TOOL WORK**. And I do think it no manner of Scandal or Reproach, for my Son to be expell'd a Colledge which retains *H. Sa——ll*; and I do not question, but I shall have the Justice and Honour of being supported in this Opinion, by that truly great Man, Sir Thomas Parker, now Lord Chief Justice of England.

For *H. Sa——ll*
in Oxon

*Fortes indigne tuli sed quod te co-
ferre, Ignavum pecus, Natura de-
decus, his videor mori.*

S I R,

Decemb. 5. 1710.

YOURS I receiv'd; and as to Dr. *Sa——ll*, his Life and Actions with us, have been unbecoming a Doctor of Divinity, or of a Christian; and what I send you is really Truth, for I had it from the Mouths of the Parties concerned, and they are ready to attest the same to all the World, if required.

Mr. Ryley, a Glover by Trade, living near St. Mary's Church in Oxon, being left Guardian to two Sons of one Mr. Mathews, a Painter, and the Doctor being indebted to the said Mr. Mathews, he gave Bond to Mr. Ryley for about Five Pounds; and one Mr. Loggan, a Fellow of the same Colledge, was bound for him; but soon after, Mr. Ryley, hearing that Mr. Loggan was gone from the Colledge, resolved to go to the Doctor, to endeavour to get the

the Money for the Use of the Children; and going to his Chamber one Morning, about Nine a Clock, he found him a Bed; and one Mr. *Stephens*, Fellow of *Merton Colledge*, walking about the Chamber; Mr. *Ryley* began very mildly, and told the Doctor, he heard that Mr. *Loggan* was gone, and the Children wanted the Money, and desired that he would pay it; the Doctor reply'd, that Mr. *Loggan* was to pay him; Mr. *Ryley* told him, that his Name was first in the Bond, and Mr. *Loggan* was only bound for him; the Doctor reply'd, he would not pay him; then Mr. *Ryley* told him, that if he would not pay him by fair Means, he must trouble him; then the Doctor fell a cursing and swearing, that if he sued him to Eternity, he would not pay him: Mr. *Stephens* being present, desired Mr. *Ryley* to depart, and so he did, with an Intent to make him pay for his Oaths (which were near Twenty) but being loth to be called an Informer he did not; but he made him pay the Money soon after. Now Mr. *Ryley*, being an honest Man and a good Churchman, no body here questions the Truth of the Story, being done but lately; many Years since he hath been a Preacher; and Mr. *Ryley* told me, that Mr. *Anthony Clarke* told him, that the Doctor owed him Money for Horse-hire and Cheef-cakes, but never would pay him. And that he owed Money to the Widow *Reeves* (lately deceased, who kept a Coffee-House) for Liquors; but would not pay her.

As to what Mrs. *Appleby* knows of him, it was before he was a Preacher, and so we will pass that by.

And now I come to his poor Washer-woman, whom he will not pay 7s 6d that he owes, for no Fault but for going to hear Mr. *Woodcock*; for she had washed his Linnen some Time, and he liked her very well; but being inform'd that she went to Meetings, the next Time she came to his Chamber, he ask'd her; who told him, wherever she went she would wash his Linnen well; but he fell to calling her bad Names, and took her by the Arm, and shook her, and then led her out of his Chamber, and down two Pair of Stairs, making her believe he would throw her down Stairs, so that the poor old Woman was afraid he would break her Neck; and so she left him at that Time; but about a Week after, she sent a Girl, who was her Grandaughter, to him, desiring the Doctor to let her wash his Linnen again, but he answer'd, she should not; then the Girl prayed him to send her Granmother 7s 6d that he owed her; but he replied, she was an old *Presbyterian*, and he would never pay her; and the poor Wretch did not dare to complain of him, for fear of losing what little Business she had of other Schollers; and he will not pay her to this Day.

And now I will appeal to any honest Man, if such Actions are becoming a *Dr. of Divinity*. And the worst Hurt I wish him, is, that God would give him the Grace of Repentance; that as he has been a Means to do many an Injury, he may be Instrumental to do good. This is all at present from him, who is

Your humble Servant.

[illegible][illegible]

And now, I am going to say something more, in the name of the
 Lord, about the work that I will be doing in the
 future. I will be the source of inspiration, and I will be
 the source of many an hour, for my life is dedicated to
 the good of the world, and I will be a blessing to all who
 are in need of it.

